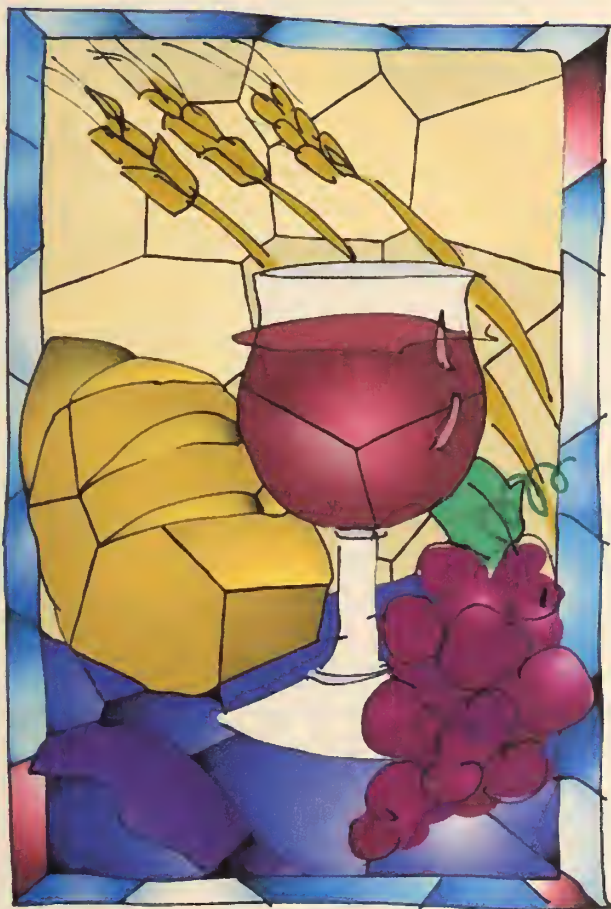


A SERVICE OF EVENING  
PRAYER AND HOLY  
COMMUNION

NASSAU PRESBYTERIAN CHURCH  
LENT 2005



*We Believe that in the joyful feast of the people of God,  
we proclaim the Lord's death until he comes.*

COMMUNION

Lent 2005

To the Nassau Church Family,

During this season of Lent, we are pleased to welcome you to table fellowship within our faith community. We will be gathering in small groups in the various neighborhoods we represent. The evening will include a potluck meal and the celebration of the Lord's Supper. Our desire is to build relationships within the community as our worship life extends into all corners of our family of faith. These opportunities for communion fellowship can be a unique and memorable part of your Lenten journey.

Within this booklet you will find resources to use when you gather at table as the body of Christ. The table blessings and the communion liturgies are intended to be helpful but not exhaustive. As you use this worship material, remember that others in the Nassau Church family will be sharing in the same meal throughout these weeks of Lent.

May God bless our fellowship and our worship as together we travel these forty days of Lent.

Faithfully yours,

David A. Davis

The following are mealtime prayers to use for our  
\_ Lenten Home Potluck and Communion. You can choose \_  
one of these or pray a mealtime prayer of your choice.

God of grace,  
sustain our bodies with this food,  
our hearts with true friendship,  
and our souls with your truth,  
for Christ's sake. Amen.

Lord Jesus be our holy guest,  
our morning joy, our evening rest;  
and with our daily bread impart  
your love and peace to every heart. Amen.

Dear God, the heavens are telling of your glory;  
and the earth proclaims your handiwork.  
As we share this meal we give you praise,  
and this night we remember your love. Amen.

*From Psalm 19:1,2*

✓ Bless the Lord, O my soul,  
and all that is within me, bless <sup>thy</sup> your holy name!  
Be with us in the sharing of this meal, O Lord.  
Be with us in the sharing of our hearts. Amen.

*From Psalm 103:1*

OPENING SENTENCES

You, O Lord, are full of compassion and mercy  
slow to anger and rich in kindness                      Psalm 103:8

Or

✓ God shows such love for us in that while we were  
still sinners Christ died for us.                      Romans 5:8

X SCRIPTURE READING + *Comment.*  
*luke 22:19-22*

λ SILENT REFLECTION *and Confession, Assurance.*

A LITANY FOR LENT

O Christ,

Out of your fullness we have all received grace upon grace.

You are our eternal hope;

you are patient and full of mercy;

you are generous to all who call upon you.

**Save us, O Lord**

O Christ, fountain of life and holiness,

you have taken away our sins.

On the cross you were wounded for our transgressions

and were bruised for our iniquities.

**Save us, Lord.**

O Christ, obedient unto death,  
source of all comfort,  
our life and our resurrection,  
our peace and reconciliation:

**Save us, Lord.**

O Christ, Savior of all who trust you,  
Hope of all who die for you,  
And joy of all the saints:

**Save us, Lord.**

Jesus, Lamb of God,  
**have mercy upon us.**

Jesus, bearer of our sins,  
**have mercy on us.**

Jesus, redeemer of the world,  
**grant us peace.**

God of love, as in Jesus Christ you gave yourself to us,  
so may we give ourselves to you.

Keep our feet firmly in the way where Christ leads us;  
make our mouths speak the truth that Christ teaches us;  
fill our bodies with the life that is Christ within us.

In his holy name we pray. **Amen.**

CELEBRATION OF HOLY COMMUNION

INVITATION TO THE TABLE

**Pastor:** This is the table,  
 Not of the church, but of the Lord.  
 For this is the table where God intends us to be nourished.  
 So come, you who hunger and thirst for deeper faith,  
 For a better life, for a fairer world. Jesus Christ,  
 who has sat at our tables, now invites us to be guests at his.  
 What we do here, we do in imitation of what Christ first did.  
 To his followers in every age, Jesus gave an example and  
 command rooted in the experience he shared with his  
 disciples in an upstairs room in Jerusalem.

PRAYER OF GREAT THANKSGIVING

**Pastor:** Let us pray. The Lord be with you.

**ALL: AND ALSO WITH YOU.**

**Pastor:** Lift up your hearts.

**ALL: WE LIFT THEM TO THE LORD.**

**Pastor:** Let us give thanks to the Lord our God.

**ALL: IT IS RIGHT TO GIVE OUR THANKS AND  
 PRAISE**

**Pastor:** It is indeed right to give thanks for you made us and  
 before us, you made the world we inhabit. For when we

x were nothing, you made us something. When we had no name and no faith and no future, you called us your children. When we lost our way or turned away, you did not abandon us. When we came back to you, your arms opened wide in welcome. You sent your son Jesus Christ to redeem us. You prepare a table for us, offering not just bread, not just wine, but your very self so that we may be filled, forgiven, healed, blessed and made new again. We join our voices in gratitude with the faithful on earth and in heaven. For us you were born, for us you healed, preached, taught and showed the way to heaven; for us you were crucified, and for us, after death, you rose again. So as we do in this place what you did in an upstairs room, send down your Holy Spirit on us and on these gifts of bread and wine that they may become for us your body, healing, forgiving and making us whole.

WORDS OF INSTITUTION

- SEE J. J. Book of Worship 163

PARTAKING OF THE BREAD AND THE CUP

HYMN

COMMUNION PRAYER

ALL: In gratitude, in deep gratitude for this moment, this meal, these people, we give ourselves to you. Take us out to live as changed people because we have shared the Living Bread and cannot remain the same.

INVITATION TO THE TABLE

GREAT PRAYER OF THANKSGIVING

**Pastor:** The Lord be with you.

**ALL:** And also with you.

**Pastor:** Lift up your hearts.

**ALL:** We lift them to the Lord.

**Pastor:** Let us give thanks to the Lord our God.

**ALL:** It is right to give God thanks and praise.

**Children:** Why do we give thanks and praise before this table?

**Pastor:** We give thanks for God's work of creation, liberation and salvation. Let us pray. O God, we do not need to hide ourselves from you. Your mercy was proclaimed by the apostles and prophets and shown forth to us in Jesus Christ. You give your law to guide us and you promise new life for all, that we may live to serve you among our neighbors in all we do and say.

You are holy, O God of majesty and blessed is Jesus Christ, your Son, our Lord. You sent Jesus to be for us the way and the truth and the life. Jesus taught those who would hear him, healed those who believed in him, received all who sought him and lifted the burden of sin. By the suffering, death and resurrection of Jesus, you have made us a new people.

**Children:** Why do we eat bread at this table?



✓ **Pastor:** On the night before Jesus dies, he took bread, blessed it and broke it and said, "This is my body, broken for you. Do this remembering me."

**Children:** Why do we drink from the cup at this table?

✓ **Pastor:** In the same way Jesus took the cup, saying, "This cup is the new covenant sealed in my blood for the forgiveness of sins. Whenever you drink it, do this remembering me."

**Children:** What do we remember at this table?

✓ **Pastor:** We remember God's gracious love for us, Christ's death and resurrection for us, and the Spirit's tender care for us.

Let us pray together:

**All:** Holy God, pour out your Holy Spirit on these gifts of bread and the cup that the bread we break and the cup we bless may be the communion of the body and blood of Christ. By your Spirit, make us one with Christ and with your people everywhere. Amen.

### PARTAKING OF THE BREAD AND THE CUP

#### HYMN

#### COMMUNION PRAYER

**All:** Loving God, we thank you for feeding us with this sacrament, uniting us with Christ and giving us a foretaste of the heavenly banquet. Send us out to live and work to your praise and glory. Amen.

LENT

# 86 When We Are Tempted to Deny Your Son

PSALM 22 10 10.10.6

David W. Romig, 1965

Louis Bourgeois, 1542; abridge

1. When we are tempt-ed to de - ny Your Son,  
2. When we are tempt-ed to be - tray Your Son,  
3. When we for - get the cross that held Your Son,  
4. When doubt ob - scures the vic - tory of Your Son,

Be - cause we fear the an - ger of the world,  
Be - cause He leads us in a hard - er way,  
And would a - void the bur - den of this life,  
And faith is weak and all re - solve has fled,

And we are few who bear the in - sults hurled,  
And makes de - mands we do not want to pay,  
The cry for jus - tice and an end to strife,  
Help us to know Him ris - en from the dead;

Your will, O God, be done."

## HYMN 513

### Let Us Break Bread Together

LET US BREAK BREAD

Let us break bread together on our knees; (on our knees;)  
Let us break bread together on our knees. (on our knees.)  
When I fall on my knees, with my face to the rising sun,  
O Lord, have mercy on me. (on me.)

Let us drink wine together on our knees; (on our knees;)  
Let us drink wine together on our knees. (on our knees.)  
When I fall on my knees, with my face to the rising sun,  
O Lord, have mercy on me. (on me.)

Let us praise God together on our knees (on our knees;)  
Let us praise God together on our knees.  
When I fall on my knees, with my face to the rising sun,  
O Lord, have mercy on me. (on me.)

Liturgy of Evening Prayer and Holy Communion adapted from the Book of Common Worship and A Wee Worship Book from the Iona Community GIA Publications.

Children's liturgy based on an article entitled "Formulation of Children through Sacraments" by Ron Byars published in Reformed Liturgy and Music, Volume 31, Number 4, 1997.

smoffett. commun.

Mealtime prayer. Bless the Lord  
O my soul, and all that is within  
me, bless thy holy name. Be with  
us in the sharing of this meal, O  
Lord. Be with us in the sharing  
of our hearts. Amen.

Worship. Let us worship God.

Almighty God, unto whom all  
hearts are open, all desires known  
and from whom no secrets are hid:  
Cleanse the thoughts of our hearts  
by the inspiration of thy Holy  
Spirit, that we may perfectly  
love thee, and worthily magnify  
thy holy name, through J.C. Amen

Scripture: (2 basic texts)

"This do in remembrance of me".  
(Lk. 22:14-22). And Paul adds:  
(But) "there are divisions among  
you...so when you come together  
wait for one another..examine your-  
selves. And remember [Christ]..This  
is the body and blood of [Christ].  
1 Cor.11:18-33: This do, remember.

Silent Confession and Assurance.

Dear Lord, thou hast promised that  
if we confess our sins thou wilt  
forgive us our sins and cleanse us  
from all unrighteousness. Now ac-  
cept us, cleansed and forgiven, to  
thy table. This is the good news:  
Your sins are forgiven in  
Jesus Christ. Thanks be to God.

Invitation to the Table, p. 6

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March 24, 2005

## Broken body, shed blood

*By Harold Kurtz*

I was invited to a meeting of the United Mission to Nepal held in Katmandu in 1993. The Presbyterian Church (USA) was one of the founding members of that mission and we have had over its fifty plus years of operation literally hundreds of missionaries serving there. The Mission is made up of many denominations, mission organizations and nationalities. In the early years, the missionaries were forbidden by law to witness openly to their faith. You could answer questions and if you were living your life correctly that was all the permission you needed! I suspect some of those answers were rather long! News of Jesus began to get out. When religious freedom was finally granted, a Church exploded on the scene and many congregations sprang up.

I was introduced to the leader of one of the Fellowships that had organized themselves. That Fellowship had a number of congregations in the country and a church and Bible school in Katmandu. After the meetings were over the director of that Fellowship, Sundar Thapa took me under his wing and we traveled together visiting the work. Back in Katmandu, I spent a couple of days at the Bible school.

At the school I noticed an old man sweeping the sidewalks, squatting in a duck walk manner as they do there, and also cleaning up the grounds. Sundar explained that he lived in a small hut in the corner of the walled compound and spent his days in service to that Christian community. Then he went on to tell me the old man's story.

He had lived his life in a small Hindu village following the customs of his forbearers. But his heart was never content. Finally as he grew old and had free time he traveled into Katmandu seeking fulfillment. While there, he heard about Jesus and made the decision to live out his life quietly as one of Jesus' followers. His heart had found its home!

The Hindu leaders of the village finally realized he had left their traditions and had become a follower of Jesus. They were disturbed about that and one day they instigated a riot against the old man. An angry crowd broke into his house, beat him unmercifully, dragged him outside of the village and threw him on the ground to die. At a nearby village, a group of believers had managed to survive. They heard what had happened, hired a taxi, picked up the old man and took him to the United Mission Hospital in Katmandu. He survived. However, the beating had been so

COLUMBIA UNIVERSITY

severe that his face was permanently deformed. The bones of his face had been so badly broken that he could focus with only one eye and had a crooked smile. During the morning break in the Bible school, we went outside and there he was squatting beside a teakettle sitting on a charcoal burner. He was surrounded by cups. He poured tea for the students and teachers. I received a cup of tea from his hand. As he held it out, smiling with that crooked smile and looking at me with the one eye that could focus, I felt as if I were receiving a pearl of great price! I have often wished seminary students in the US could receive a cup of tea from a man who had risked his life to find his heart's true home in Jesus!

Worship services in Nepal are normally on Friday since that is the day of rest for the Hindu people and so the logical Sabbath for Christians. I was asked to preach in the service that morning. The church was a converted residence and was packed with people sitting crosslegged on the floor. I rejoiced in the joy of their singing and in the prayer time. As in many places in the world these days, during the congregational prayer everyone prays out loud. What became evident to my ears was that many languages were being used! This was their opportunity to break out in their mother tongue in a multi-ethnic congregation. It was communion day. When I had finished with the message, I asked permission to go down and join the crowded congregation because the old man was sitting in the front row. I went down and asked by signs if I could sit beside him. The row moved closer together to make room for me.

I wanted to sit beside him to take communion because, though he didn't know how to read or write, so had never read the Bible or any theology books I knew he would know more about the meaning of Jesus' broken body and shed blood than I did. After all, he was living in a broken body--a body broken because of his devotion to Jesus. And at one point in his life, almost all of his blood had been shed for his loyalty and love for Jesus.

Even today, years later, whenever I take communion, in my mind's eye I sit once again beside the old man and ponder, "This is my body broken for you, this is my blood shed for you." We need to be taught by those who have suffered. Especially, we who live in such comfortable surroundings need to learn the deep meaning, mystery and practice of redemptive suffering.

*The Rev. Harold Kurtz is Senior Associate for the Presbyterian Frontier Fellowship*

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[editor@presbyweb.com](mailto:editor@presbyweb.com)

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Assurance of Forgiveness

1 Tim. 1:15; 1Peter 2:24

Leader: Hear the good news! The saying is sure and worthy of full acceptance that Christ Jesus came into the world to save sinners.

All: **He himself bore our sins in his body on the cross, that we might be dead to sin, and alive to all that is good.**

Leader: In the name of Jesus Christ, I declare to you that we are forgiven.

All: **Thanks be to God!**

Music

Passacaglia  
*Nancy Wilson, violin*

H. I. F. von Biber

Scripture Lesson

1 Corinthians 11:23-26

Sermon

“Bread and Betrayal”

Lauren J. McFeaters

Sacrament of The Lord's Supper

Invitation to the Lord's Table

The Great Prayer of Thanksgiving

Words of Institution

Communion of the People

Hymn 503

Come, Risen Lord

SURSUM CORDA

At the Bread (verses 1 and 2)

At the Cup (verses 3 and 4)

CAMMUNION

Concluding Communion Prayer (*unison*)

God of grace, your Son Jesus Christ left us this holy meal of bread and wine in which we share his body and blood. May we who have celebrated this sign of his great love show in our lives the fruits of his redemption; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

\* Hymn 93

Ah, Holy Jesus

HERZLIEBSTER JESU

\* Benediction

*Child Care is available in room 07/08.*



ORDER FOR THE CELEBRATION  
OF HOLY COMMUNION  
FOR THE SICK

*Let the Minister give the Invitation in these words:*

**B**ELOVED in the Lord, hear what gracious words our Saviour Christ saith unto all who truly turn to Him:

Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.

Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. Him that cometh to Me I will in no wise cast out.

*Then the Minister shall say:*

**L**ET us reverently attend to the Words of the Institution of the Holy Supper of our Lord Jesus Christ, as they are delivered by the Apostle Paul:

I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Covenant in My blood: this do ye, as oft as ye drink it, in

COMMUNION FOR THE SICK 177

remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.

And now, in His name, I take these Elements

*Here the Minister may lay his hand upon the Plate and the Cup*

to be set apart by prayer and thanksgiving to the holy use for which He has appointed them.

*Then the Minister shall say:*

Let us pray.

**M**OST gracious God, the Father of our Lord Jesus Christ, whose once offering up of Himself upon the cross we commemorate before Thee: We earnestly desire Thy Fatherly goodness to accept this our sacrifice of praise and thanksgiving:

And we pray Thee to bless and sanctify with Thy Word and Spirit these Thine own gifts of bread and wine which we set before Thee, that we may receive by faith Christ crucified for us, and so feed upon Him that He may be made one with us and we with Him.

And here we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice; and we beseech Thee mercifully to accept this our sacrifice of praise and thanksgiving, as, in fellowship with all the faithful in heaven and on earth, we pray Thee to fulfill in us, and in all men, the purpose of Thy redeeming love;

Through Jesus Christ our Lord; to whom, with Thee and the Holy Spirit, be the glory and the praise, both now and evermore. *Amen.*

*The Bread and Wine being thus set apart by Prayer and Thanksgiving, the Minister shall say:*

The Lord Jesus took bread,

*Here he shall take some of the Bread into his hands*

And when He had blessed it, He broke it,

*Here he shall break the Bread*

And gave it to His disciples, as I, ministering in His name, give this bread to you: saying, Take, eat; this is My body, broken for you: this do in remembrance of Me.

*Then the Minister, who is himself to communicate, is to administer the Bread*

*Then the Minister shall say:*

After the same manner our Saviour took the cup,

*Here he shall raise the Cup*

And, having given thanks, as hath been done in His name, He gave it to His disciples; saying, This cup is the New Covenant in My blood. Drink ye, all, of it.

*Then the Minister, who is himself to communicate, is to administer the Cup*

*Then the Minister shall say:*

Let us pray.

**W**E THANK Thee, O God, for Thy great mercy given to us in this Sacrament, whereby we are made partakers of Christ. So enrich us by the Holy Spirit that the life of Jesus may be made manifest in us, and the re-

mainder of our days may be spent in Thy love and service.

O Lord, holy Father, by whose loving-kindness our souls and bodies are renewed: Mercifully look upon this Thy servant, that, every cause of sickness being removed, *he* may be restored to soundness of health; through Jesus Christ our Lord. *Amen.*

*Benediction*

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you, and remain with you always. *Amen.*

*After the celebration, reverent disposition of the Elements which remain shall be made.*

## COMMUNION

Call: The Lord is in His holy temple, let all the earth keep silence before Him.. God is a Spirit; and they that worship Him must worship Him in spirit and in truth.

Confession: (Let us humbly confess our sins unto Almighty God Most merciful Father; we acknowledge and confess before thee our many sins. We have transgressed thy holy laws; we have neglected thy word and ordinances; we have walked in our own ways and fulfilled the desires of our own hearts. By our heedlessness and selfishness we have injured others, hurt our own souls and grieved thy Holy Spirit. Show thy mercy upon us, and for the sake of thy beloved Son, our only mediator, forgive us our offences, granting that we may not only confess our sins but forsake them with our whole heart, and bring forth the fruits of holiness and righteousness; through Jesus Christ our Lord. Amen

Assurance of Pardon: This is the good news of the gospel, that if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. By his grace, then, we are forgiven.

### Scripture Lesson.

Isaiah 53:4-6. "Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God and afflicted. But he was wounded for our transgression he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all.

I Cor. 11:23-24. "...the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is broken for you. Do this in remembrance of me.."

Benediction: Go in peace, and go in power. And the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with you all. Amen.

smoffett. Wrldcomm.ser

"In Remembrance of Me, Do This"  
I Cor. 11:23-24

"The Lord Jesus on the night when he was betrayed took bread, and when he had given thanks he broke it, and said, "This is my body which was broken for you. Do this in remembrance of me."

As we come together to the Lord's Table today on this World Communion Sunday, my mind goes back to two communion services I have attended in two very different parts of the world. And then my mind snaps back to the present, and asks, what difference <sup>did communion</sup> does it make? I went to communion in China, and then in Korea, but that was long ago, and what difference does that make today? Why do we keep on celebrating this rather medieval religious ceremony, with its strange ritualistic liturgy in our very secular and rebelliously non-ceremonial age at stated times every year?

The answer of course, for Christians, is very simple. Jesus told us to. "This do in remembrance of me". <sup>And that is enough for me</sup> And when my wandering and sometimes complacent mind wanders to trivialities--when do I eat the bread; what if I spill the cup?--I <sup>find help in turning to those words</sup> find help in turning to those words of Jesus, <sup>In saying that, Jesus lays down 2 requirements for those who come to his Supper, as we sometimes call the Communion Service</sup> "This do in remembrance of me". <sup>It asks us for</sup> To make the Lord's Supper meaningful, that text suggests, two acts of the will are required. We are to Remember; and to Act -- that is, to come and partake of his Supper.

<sup>But,</sup> The real meaning of the sacrament is not in our remembering, but in the one we are to remember, Jesus Christ. And not in our partaking of the Supper, the eating, the drinking, but in what that partaking does for us, <sup>both now</sup> and as we leave. We have obeyed Jesus as we come to his table. Will we still obey Him as we leave?

This is where my mind goes back to the first communion I celebrated after my return to Korea back in 1955. A colleague invited me to go with him to service in a little village just down the Han River from Seoul, the town of Haengju. It stands at the point where the American forces that stormed ashore in the Inchon landings had to cross the river on their costly battle to liberate Seoul in September, 1950. Haengju was held by the communists; it had to be taken. So we Americans brought our guns up from the Inchon landings. I am told that if a whole battery of guns is trained on a target and fired simultaneously by a timing mechanism, the percussive effect is much greater than when single shells are dropped one by one on the target. And <sup>that</sup> this is how MacArthur's forces had to take Haengju. The big guns were swung around in grim unison, and the electrical timers pushed off the shells in one great blinding blast that virtually wiped the little village off the hills. Of the 70 Christian homes in the village, 67 were completely destroyed, along with their church.

Now that was the church where I had come to celebrate communion, just two years after the end of the war. I thought of <sup>all the suffering</sup> the war and ~~all the suffering~~ it had brought to these people as I watched the <sup>m</sup> Christians of the village prepare for the communion service. There was an intensity about it which I had not felt at communion services at home. Some were openly weeping. What were they remembering? The big guns? The loss of their homes? As they looked at us two American missionaries were they remembering that the guns, <sup>guns?</sup> too, were American? <sup>that I had found no resentment in them, what we had done had freed them. And</sup> But suddenly it struck me <sup>that</sup> that it was not the memory of their own suffering and destruction and the deaths of friends or family that moved them so. They were doing precisely what this text of ours

commands--what Jesus asked of his disciples. They were remembering, yes, -- but remembering Him. The meaning of the sacrament is not in the remembering, but in Jesus Christ. And they were remembering not what they had suffered, but what Jesus had suffered for them. And in that remembrance they found peace, and determination, and purpose, for they went out of that church after the communion service, not feeling sorry for themselves, but to tell others what Jesus had done for them on His cross. <sup>And what happened next was important.</sup> It was their custom after a communion service, to visit homes <sup>Christian homes,</sup> in the area, sometimes <sup>^</sup> to comfort suffering or sick fellow believers, sometimes going to the homes of non-believers to bring a word of <sup>encouragement</sup> witness <sup>and to tell</sup> about the One who died for all. To them, communion leads out into Christian mission.

II. And that brings me to the second communion service I will never forget. This <sup>one</sup> was behind the bamboo curtain in China, during the communist revolution. It reminds me that communion is more than an act of memory, it is an act of the will. "This do," said Jesus. In December, 1950, it took an act of the will to attend a communion service in Red China.

<sup>I did not know it, but this</sup> This was to be the last communion service I would attend <sup>in China.</sup> before ~~detainment and expulsion~~ <sup>interrogated, and expelled</sup> from the country. It was a small congregation. A good part of the membership had fled in terror when the communists took the city. There was a communist soldier sitting in one of the pews, watching -- his mustard-colored uniform conspicuous against the faded blue clothes of the congregation. The pastor's brother-in-law was in jail. The people knew they were worshipping in church at some risk. But here they were, gathered for communion, still faithful, but

a little fearful, not knowing what darkness the future held for them.

I didn't expect to see any students from the Christian girls' school next door that Sunday. They usually attended. But after the outbreak of the Korea War they had been forcefully warned not to. But suddenly the door at the back opened, and a whole file of them came in. They came to take communion, and one of them came to be baptized. Through the witness of her fellow student she had only recently come to know Jesus Christ as her Lord and Saviour. Now she came in, not afraid to be baptized publicly; and her friends came with her.

Not long after that service I was taken and held under detention, <sup>interrogated</sup> and tried, <sup>I was told I must</sup> and found guilty, and deported -- told to leave the next day. I don't know what happened to those students during the following years, particularly the ten or twelve terrible years of the cultural revolution, when ~~the~~ Red Guards tore pastors from their families, and burned churches, and closed every single church in China for a time. Those were the years of <sup>terror and</sup> persecution and ~~suffering~~.

No, I don't know what happened to them. All I know is that thirty or more years later when that Maoist revolution sputtered to an ignoble end, and Mao died, and the gates were opened, and some liberties were restored--~~the Lord victoriously honored those who had taken up the crosses, and followed him through the dark years,~~ <sup>look what happened!</sup> ~~For~~ <sup>there had been</sup> ~~at~~ <sup>times</sup> ~~times~~ <sup>when</sup> ~~decades~~ <sup>all</sup> ~~there was no way to have open communion in their house churches, but they celebrated it as they could,~~ <sup>even in their churches,</sup> ~~The communists had told them, when we get rid of the missionaries, the church will wither away.~~

<sup>So</sup> ~~They~~ <sup>They kept out of sight. They were hidden.</sup> ~~were silent.~~ <sup>me</sup> ~~But to the shocked surprise of these~~ <sup>the</sup> ~~atheistic leaders of a brutal revolution, after the thirty years of persecution, it was the~~

Maoist communists who had withered away, not the Christians, <sup>And the Christians</sup> instead of disappearing, <sup>now, after the fall of "the Great Leap Forward,"</sup> they had quietly worshiped, and multiplied, and ~~had~~ begun to witness once more to others. The survivors proclaimed their faith; ~~and~~ <sup>and</sup> the hidden Christians spoke <sup>out loud</sup> once more about Jesus Christ; and the Chinese church exploded with new growth.

When I left China in 1951 there were 3,000,000 Christians in China. Today there are probably 10 times that number. At least 30 million, and some say 60 million Christians. <sup>That was China. Peking-</sup>

In Korea <sup>for - during as in Haegju,</sup> where homes were destroyed <sup>during the war</sup> and the church blown off the face of the earth, <sup>(when the war was over)</sup> believers came to communion, and <sup>then went</sup> go out to evangelize. In China, driven underground, or forced outwardly to appear to conform, when the persecution stops they <sup>they remembered how Jesus, too suffered - and for them.</sup> came to communion and <sup>they went forth</sup> go out to witness. <sup>There are more Presbyterians in Korea than in the U.S. More Presbyterians in Korea than Scots in Scotland.</sup>

But how about us American Christians? How do we remember Jesus Christ? <sup>We haven't been persecuted.</sup> We do come to the table, <sup>because Jesus said "Do this in remembrance of me."</sup> He said "Come", and we came. But what then? He said to his disciples, "Go", and they went. They went to the ends of the earth, to tell the good news, and died in the telling. <sup>He said to Chinese Christians, "Go and tell". And they did. The same in Korea - and they did.</sup>

And we? One God, One Family, One Lord? Haven't we forgotten something? One World! Come to the table, says the Lord. Then he says, "Go into all the world and preach the gospel. From the table we go forgiven, refreshed, and strengthened by the Holy Spirit for Christian mission to the world.

And what a needy world it is.

Most of the world's people are sick and in pain. Healing is a Christian mission. When Zaire received its independence in 1960 there



was not a single doctor in the whole country. And Jesus said, "Go, preach the kingdom of God and.. heal the sick." (Lk. 9:2). *And Jesus says, "Thus do — And after communion"*

Half of all the world's people cannot read. Literacy and Bible translation are a Christian mission. The mind learns through the eye more than through any other sense transmission process. Jesus says, "Go therefore and make disciples of all nations... teaching them.... (Matt. 28: 19, 20) *And Jesus still says, "Do this, too, in remembrance of me."*

No one knows how many people are hungry. Five million, about one in every five, in little North Korea alone, today. Feeding them is a Christian mission. Jesus fed the multitudes. *... and after communion*

More than half of all the world's people suffer from injustice and oppression. The never-ending struggle for justice is a Christian mission -- *And Jesus says, "Do this, too, in remembrance of me."* "The Lord..executes justice for the oppressed; [He] sets the prisoner free [and] lifts up those who are bowed down." (Ps. 146).

The whole world today, they tell us, teeters on the brink of instant, total physical destruction. The making of peace in a warring world is a Christian mission. *Do this, too, in remembrance of me* "Blessed are the peacemakers for they shall be called the children of God." (Matt. 5:9) *... and after communion*

If all this is not enough mission for 21st century Christians-- the struggle against hunger, sickness, ignorance, suffering, poverty, injustice and war--what more can I say?

Well, there is one thing I must say. You can do all these things in mission--and you should--but still fail in the Christian world mission. You can do all this, and leave the deepest need of the human heart unmet. Two-thirds of all the world's people, after two thousand years, still have not heard that God loves them - that Jesus died on the

cross, and rose again that we might have life and have it more abundantly. They still do not know the Lord and Saviour of the world.

Put very simply, the Christian world mission in the next century will be the same as in this century: to break through any barrier that separates any part of the world from Jesus Christ, to tell the good news about him in every possible way to anyone who will listen. As Jesus used to say, "He that hath ears to hear, let him hear."

*"This do in remembrance  
of me."*

-- Samuel Hugh Moffett

# The Sacrament of Holy Communion

Invitation to the Lord's Table

The Great Prayer of Thanksgiving

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give God thanks and praise.**

Words of Institution

Communion of the People

Hymn 323    Loving Spirit

*(verse 1- 2 during the distribution of the bread)*

*(verse 3 - 4 during the distribution of the cup)*

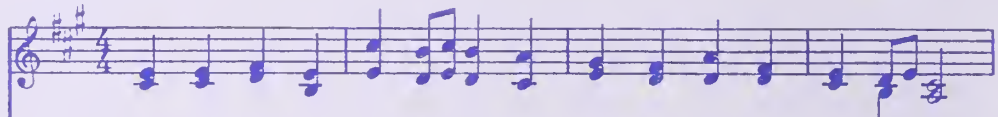
Concluding Communion Prayer

- \* Hymn 510                      Jesus, Thou Joy of Loving Hearts                      QUEBEC
- \* Benediction
- \* Benediction Response
- Postlude                      Praise God, From Whom All Blessings Flow                      Johann Pachelbel

Somerset Corry Lowry, 1893 (alt'd)

BEECHER, 8.7.8.7 D

John Zundel, 1855



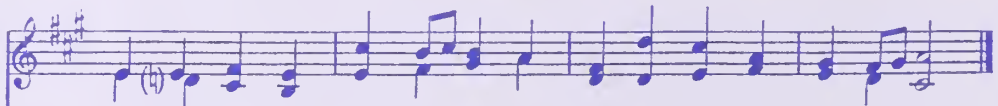
1. Son of God, e - ter - nal Sav - ior, source of life and truth and grace,
2. As thou, Lord, hast lived for oth - ers, so may we for oth - ers live;
3. Come, O Christ, and reign a - bove us, King of Love, and Prince of Peace;
4. Son of God, e - ter - nal Sav - ior, source of life and truth and grace,



1. wom - an's Son, whose birth a - mongst us hal - lows all our hu - man race:
2. free - ly have thy gifts been grant - ed, free - ly may thy ser - vants give.
3. hush the storm of strife and pas - sion, bid its cru - el dis - cords cease;
4. wom - an's Son, whose birth a - mongst us hal - lows all our hu - man race,



1. thou, our Head, who throned in glo - ry for thine own dost ev - er plead,
2. Thine the gold and thine the sil - ver, thine the wealth of land and sea,
3. by thy pa - tient years of toil - ing, by thy si - lent hours of pain,
4. thou who pray - edst, thou who will - est that thy peo - ple should be one,



1. fill us with thy love and pit - y, heal our wrongs, and help our need.
2. we but stew - ards of thy boun - ty held in sol - emn trust for thee.
3. quench our fe - ver'd thirst of plea - sure, shame our self - ish greed of gain.
4. grant, O grant our hope's fru - i - tion; here on earth thy will be done.



*Then shall he call the People to thanksgiving, saying:*

Let us pray.

**A**LMIGHTY and everliving God, we most heartily thank Thee that in Thy great love Thou hast fed us at Thy Table with this spiritual food, and hast assured us of Thy goodness toward us; and that we are members of the mystical Body of Thy Son, the blessed company of all faithful people, and heirs of Thine everlasting kingdom. And we beseech Thee, O Heavenly Father, so to assist us with Thy grace that we may continue in this holy fellowship, and live henceforth to Thy glory; through Jesus Christ our Lord, who liveth and reigneth, and is worshiped and glorified, with Thee, O Father and the Holy Spirit, world without end. *Amen.*

Let us pray.

COMMUNION

**A**LMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name; through Christ our Lord. *Amen.*

*Then shall the Minister say:*

Ye who do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways: Draw near with faith, and take this Holy Sacrament to your comfort; and make your humble confession to Almighty God.

*Confession      Minister and People*

**A**LMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and confess our manifold sins; Which we, from time to time, most grievously have committed; By thought, word, and deed; ~~Against Thy divine majesty.~~ We do earnestly repent; Have mercy upon us; Have mercy upon us, most merciful Father; For Thy Son our Lord Jesus Christ's sake; Forgive us all that is past; And grant that we may ever hereafter serve and please Thee in newness of life; To the honor and glory of Thy name; Through Jesus Christ our Lord. *Amen.*

— And we most humbly beseech Thee, O merciful Father, to bless and sanctify with Thy Holy Spirit both us and these Thy gifts of bread and wine, that the bread which we break may be the communion of the body of Christ, and the cup of blessing which we bless, the communion of the blood of Christ.

And now, as our Saviour Christ hath taught us,  
we humbly pray:

Our Father, . . .

*Then shall the presiding Minister say:*

According to the holy institution of our Lord  
Jesus Christ, and in remembrance of Him, we do  
this: For in the night in which He was betrayed,  
HE TOOK BREAD,

*Here the presiding Minister shall take the Bread into his  
hands*

and when he had blessed, and given thanks, HE  
BRAKE IT,

*Here he shall break the Bread*

and said, TAKE, EAT: THIS IS MY BODY WHICH IS  
BROKEN FOR YOU: THIS DO IN REMEMBRANCE OF  
ME. AFTER THE SAME MANNER ALSO, HE TOOK  
THE CUP

*Here he shall raise the Cup*

saying: THIS CUP IS THE NEW COVENANT IN MY  
BLOOD: THIS DO YE, AS OFT AS YE DRINK IT, IN  
REMEMBRANCE OF ME.

O Lamb of God, who takest away the sins of  
the world: Have mercy upon us.

O Lamb of God, who takest away the sins of  
the world: Grant us Thy peace.

THE PEACE OF THE LORD JESUS CHRIST BE WITH  
YOU ALL.

Let us pray.

**W**E GIVE Thee thanks, O Lord, for Thy rich mercy and invaluable goodness, vouchsafed to us in this sacred Communion, wherein we have assurance that we are very members of the mystical Body of Thy Son, and heirs through hope of Thine everlasting kingdom. So enrich us by Thy continual grace that the life of Jesus may be made manifest in our mortal body, and Thy kingdom be furthered through all such good works as Thou hast prepared for us to walk in.

O Almighty God, who hast built Thy Church upon the foundation of the apostles and prophets, Jesus Christ Himself being the head cornerstone: Grant, we beseech Thee, that, being gathered together in unity by Thy Holy Spirit, Thy Church may manifest Thy power among all peoples to the glory of Thy name; through Jesus Christ our Lord, who liveth and reigneth with Thee and the same Spirit, one God, world without end.

Eternal Light, immortal Love, we bless Thy name for all Thy servants who have kept the faith and finished their course and are at rest with Thee. Help us to abide in their fellowship and to follow their example, that we with them may

*sit down at the marriage Supper of the Lamb, which is in heaven. Amen.*



smoffett. Wrlldcomm.ser

"In Remembrance <sup>of</sup> Me, Do This"  
I Cor. 11:23-24

"The Lord Jesus on the night <sup>of</sup> when he was betrayed took bread, and when he had given thanks he broke it, and said, "This is my body which was broken for you. Do this in remembrance of me."

As we come together to the Lord's Table today on this World Communion Sunday, my mind goes back to two communion services I have attended in two very different parts of the world. And then my mind snaps back to the present, and asks what difference does it make. I went to communion in China, and then in Korea, but that was long ago, and what difference does that make today? Why do we keep on celebrating this rather mediaeval religious ceremony, with its strange ritualistic liturgy in our very secular and rebelliously non-ceremonial at stated times every year.

The answer of course, for Christians, is very simple. Jesus told us to. "This do in remembrance of me". And when my wandering and sometimes rebellious mind wanders to trivialities--when do I eat the bread; what if I spill the cup?--I find help in turning to those words of Jesus, "This do in remembrance of me". To make the Lord's Supper meaningful, that text suggests, two acts of the will are required. We are to Remember; and to Do, that is to come and partake of his Supper. But the real meaning of the sacrament is not in the remembering, but in the one we are to remember, Jesus Christ. And not in the doing of the Supper, the eating, the drinking, but in what that does for us as we leave. We have obeyed Jesus as we come to his table. Will we still obey Him as we leave?

This is where my mind goes back to the first communion I celebrated after my return to Korea back in 1955. A colleague invited me to go with him to service in a little village just down the Han River from Seoul, the town of Haengju. It stands at the point where the forces that stormed ashore in the Inchon landings had to cross the river on their bloody way to liberate Seoul in September, 1950. It was held by the communists; it had to be

during the communist revolution. It reminds me that communion is more than an act of memory, it is an act of the will. "This do," said Jesus. In December, 1950, it took an act of the will to attend a communion service in Red China.

This was to be the last communion service I would attend before detainment and expulsion from the country. It was a small congregation. A good part of the membership had fled in terror when the communists took the city. There was a communist soldier sitting in one of the pews, watching, his mustard-colored uniform conspicuous against the faded blue clothes of the congregation. The pastor's brother-in-law was in jail. The people knew they were worshipping in church at some risk. But here they were, gathered for communion, still faithful, but a little fearful, not knowing what darkness the future held for them.

I didn't expect to see any students from the Christian girls' school next door that Sunday. They usually attended. But after the outbreak of the Korea War they had been forcefully warned not to. But suddenly the door at the back opened, and a whole file of them came in. They came to take communion, and one of them came to be baptized. Through the witness of her fellow student she had only recently come to know Jesus Christ as her Lord and Saviour. Now she came in, not afraid to be baptized publicly; and her friends came with her.

Not long after that service I was taken under detention, and tried, and found guilty, and deported, told to leave the next day. I don't know what happened to those students during the ten or twelve terrible years of the cultural revolution when the Red Guard tore pastors from the families, and burned churches, and closed every single church in China for a time. Those were the years of persecution and suffering.

No, I don't know what happened to them. All I know is that thirty or more years later when that Maoist revolution sputtered to an ignoble end, and Mao died, and the gates were opened, and some liberties were restored--the Lord victoriously honored those who had taken up the crosses, and followed him through the dark years. For decades there was no way to have open

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I Cor. 11:23-24

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taken. So we brought our guns up from the Inchon landings. I am told that if a whole battery of guns is trained on a target and fired simultaneously by a timing mechanism, the percussive effect is much greater than when the same number of shells are dropped one by one on the target. And this is how the UN forces under MacArthur had to take Haengju. The big guns were swung around in grim unison, and the electrical timers pushed off the shells in one great blinding blast that virtually wiped the little village off the hills. Of the 70 Christian homes in the village, 67 were completely destroyed, along with their church.

Now that was the church where I had come to celebrate communion, just two years after the end of the war. I thought of how it had been destroyed as I watched the Christians of the village prepare for the communion service. There was an intensity about it which I had not felt at communion services at home. Some were openly weeping. What were they remembering? The big guns? The loss of their homes? As they looked at us two American missionaries were they remembering that the guns too were American.

But suddenly it struck me that it was not the memory of their own suffering and destruction and the deaths of friends or family that moved them so. They were doing precisely what this text of ours commands--what Jesus asked of his disciples. They were remembering, yes, -- but remembering Him. The meaning of the sacrament is not in the remembering, but in Jesus Christ. And they were remembering not what they had suffered, but what Jesus had suffered for them. And in that remembrance they found peace, and determination, and in purpose, for they went out of that church after the communion service, not feeling sorry for themselves, but to tell others what Jesus had done for them on His cross. It was their custom after a communion service, to visit homes in the area, sometimes to comfort suffering or sick fellow believers, sometimes in the homes of non-believers to bring a word of witness about the One who died for all. To them, communion issues in witness, in mission.

II. And that brings me to the second communion service I will never forget. This was behind the bamboo curtain in China,

## Introduction

Busy missionaries - help others, lose time to seek one thing.  
I. One thing useful is communion.  
David busy, - but "one thing desired" - dwell with Lord. Ps. 27: 4  
Paul, busy, - "All but loss - that I may know Him..." Phil. 3: 8, 10

II. One of best ways of communion - saturation with Word of God.

1. David - "in his law doth he meditate day & night"

2. Why does Word guide us in communion.

a. Key to threshold of communion - the new birth. You can't commune with God until you know him, and you get to know him thru the Word. That's what Peter means - 1 Pet. 1: 23

b. It fits us for communion - cleanses us for sin, <sup>Eph. 5: 26.</sup> and only as we are cleansed can we have real communion with God, who says "Be ye holy -"

More than that. it keeps from sin. Ps. 119: 11.

III describes communion.

~~2. Separation is unto the Lord & through him unto the work to which he has called us.~~

~~3. Separation to~~

III describes communion - ~~by~~ separation unto the Lord - this is shown by Martha & Mary -

David  
Field  
-  
2000

by *[unclear]*

1. *[unclear]* with  
- the Lord himself  
March 9

the 10 is - just only  
some to last to last

separated for a few  
happen human  
- members that there  
would know

very low people had  
the *[unclear]*

the *[unclear]* to work  
to 1312

One thing

No. 274

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Dec. 3, 1344

1344

Like 14 1/2

When ...  
part ... part ...  
...  
...

Some botanical notes  
1891 ~~1892~~ 1893

~~Some notes on the way to 1893~~

Notes from some

to 1891

Notes on the way to 1893  
to 1891



I Timothy 3:14-16

SERMON: The Household of God

- Dr. Richard Armstrong

\*HYMN #435 I Love Thy Kingdom, Lord

SACRAMENT OF THE LORD'S SUPPER

Words of Institution

CHORAL ANTHEM Come to the Table

- Jay Althouse

Come to the table where bread is broken.  
Come to the table where the word of God is  
spoken. And take this bread into your life as  
a token. Come to the table of the Lord.

Come to the table and drink this wine.  
Come to the table believing this sign. Renew  
your spirit with this food divine. Come to the  
table of the Lord.

Hungry and thirsty, we come, Lord to Thee,  
We humbly bow on bended knee. Come to the  
table and dwell in God's light. Come to the  
table and kneel before His sight.

Join in communion and know his holy might.  
Come to the table of the Lord. Come to the  
table of the Lord. Amen.

Consecration of Elements

Distribution of Elements

PRAYER OF INTERCESSION

\*HYMN #443 A Parting Hymn We Sing

\*BENEDICTION

POSTLUDE Fanfare on "Austrian Hymn"

- Arr. by G. Young

\* PLEASE STAND

## ANNOUNCEMENTS

Welcome to the Lord's house on this the Lord's day. May your feel the presence of our Holy God before you leave this place and may the grace of God go with you.

The flowers this morning are presented to the Glory of God from the Lulu Tichenor Briggs Flower Fund.

There are several Sundays open for memorial flowers throughout the year. Anyone interested in presenting flowers should contact Judy Bushnell (921-9581). She will be pleased to assist you in selecting a Sunday.

The Deacon making hospital calls this week is Ruth Bersch (297-0832). Head Usher this morning is Brad Clifton and the Organist/Choir Director this morning is Cecile Wang. The elders scheduled to distribute the sacrament today are: Tom Gerhard, James Graham, David Luck and Virginia Wolf.

### Child Care and Children's Ministry

Infants: Families with small babies are encouraged to use the "Cry Room" (the balcony) where they can participate in the service with privacy.

Children up to three years old can be cared for in the supervised nursery in the Parish House (the white/black frame building next to the church). Please enter at the side entrance. Debbie Schulz is the regular nursery person.

Children from three years to 1st grade are encouraged to participate in the opening part of the worship service including the Children's Message, after which they may leave the sanctuary and participate in the Children's Church program held in the Parish House.

Let us pray.

*To be said by Minister and People:*

**M**OST gracious God, who art at this time calling us to prepare ourselves for coming to Thy Holy Table; Grant us grace from the heart freely to forgive one another. Accept us as we dedicate ourselves to Thee; And grant that; Feeding on Christ by faith; We may be strengthened by Thy Holy Spirit; And enabled to live in Thy fellowship; Now and evermore. Amen.

*Hymn*

*Benediction*

**T**HE God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight; through Jesus Christ, to whom be glory for ever and ever. Amen.

## ORDER FOR THE

### CELEBRATION OF THE SACRAMENT OF THE LORD'S SUPPER OR HOLY COMMUNION

*Let the Holy Table be covered with a cloth of fair white linen. Let there be at least one large Chalice for lifting, and one piece of Bread, sufficiently large for the Minister's taking and breaking in the sight of the People.*

*Let the Minister say:*

Let us worship God.

*Then may be sung a Hymn, all the People standing, and then the Minister may read the Call to Worship. Or the service may begin with the Call to Worship.*

*Call to Worship*

**W**HAT shall we render unto the Lord for all His benefits toward us? We will take the cup of salvation, and call upon the name of the Lord.

Christ our Passover is sacrificed for us; therefore let us keep the feast.

O taste and see that the Lord is good. Blessed is the man who trusteth in Him.

Let us pray.

**A**LMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name; through Christ our Lord. Amen.

*Then may be said the Ten Commandments as given on pages 116, 117, or the Lord's Summary as given on page 118.*

*Then may be said or sung:*

Lord have mercy.

*Christ have mercy.*

Lord have mercy.

*Then shall the Minister say:*

Ye who do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways: Draw near with faith, and take this Holy Sacrament to your comfort; and make your humble confession to Almighty God.

*Confession      Minister and People*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and confess our manifold sins; Which we, from time to time, most grievously have committed; By thought, word, and deed; Against Thy divine majesty. We do earnestly repent; And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us. Have mercy upon us; Have mercy upon us, most merciful Father; For Thy Son our Lord Jesus Christ's sake; Forgive us all that is past; And grant that we may ever hereafter serve and please Thee in newness of life; To the honor and glory of Thy name; Through Jesus Christ our Lord. Amen.

*Assurance of Pardon*

ALMIGHTY God, our Heavenly Father, who of His great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto Him, have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

*Gloria in Excelsis, the Te Deum, or other Canticle or Hymn of Praise, shall be said or sung.*

*The Epistle shall be read, and before reading, the Minister shall say:*

Hear the Word of God, as it is written in . . . . . , the . . . . . chapter, at the . . . . . verse.

*After the Epistle shall be said:*

The Lord bless to us the reading of His holy Word, and to His name be glory and praise.

*The Gospel shall be read, and before the reading, the Minister shall say:*

Hear the Word of God, as it is written in The Gospel According to Saint . . . . . , chapter . . . . . , beginning at the . . . . . verse.

*Before the reading of the Gospel shall be said or sung by all:*

Glory be to Thee, O Lord.

*After the reading of the Gospel shall be said or sung by all:*

Praise be to Thee, O Christ.

*Then shall be said the Apostles' Creed, or the Nicene Creed may be said or sung.*

cially those known to us, whom we remember in our hearts before Thee. . . . Visit them with Thy love and consolation, and grant them Thy peace.

And here we give Thee most high praise and hearty thanks for all Thy saints who have been chosen vessels of Thy grace and the lights of the world in their several generations; and we pray that, rejoicing in their fellowship and following their good examples, we may be partakers with them of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

### *Hymn*

*Before the Sermon may be said:*

**I**N THE name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

### *Sermon*

*After the Sermon this Ascription may be said:*

**U**NTO Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. *Amen.*

*The Offerings shall be given, during which the Minister shall go to the Holy Table. (Here, if there be such, shall follow Adult Baptism, Confirmation, and Admission of Members.)*

*Then shall the Minister give the Invitation:*

**B**ELOVED in the Lord, hear what gracious words our Saviour Christ saith unto all who truly turn to Him:

Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.

Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. Him that cometh to Me I will in no wise cast out.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

### *Hymn*

*The Elders having taken their places, and the Elements being reverently uncovered, the presiding Minister shall say:*

THE GRACE OF THE LORD JESUS CHRIST BE WITH YOU ALL.

**H**EAR the Words of the Institution of the Holy Supper of our Lord Jesus Christ, as they are delivered by the Apostle Paul:

I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Covenant in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.

As the Lord Jesus, the same night in which He was betrayed, took bread, I take these Elements

*Here the presiding Minister shall lay his hand upon the Plate and the Chalice*

of bread and wine, to be set apart from all common uses to this holy use and mystery; and as He gave thanks and blessed, let us draw nigh unto God, and present unto Him our prayers and thanksgivings.

The Lord be with you.

*And with thy spirit.*

Lift up your hearts.

*We lift them up unto the Lord.*

Let us give thanks unto our Lord God.

*It is meet and right so to do.*

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto Thee, O Holy Lord, Father Almighty, Everlasting God; who didst create the heavens and the earth and all that in them is; who didst make man in Thine own image and whose tender mercies are over all Thy works.\*

Therefore, with angels and archangels and all the company of heaven, we worship and adore Thy glorious name, evermore praising Thee and saying:

*Holy, Holy, Holy, Lord God of Hosts;  
Heaven and earth are full of Thy glory:  
Glory be to Thee, O Lord Most High.*

\*Here may follow the Preface proper to the season of the Christian Year, pages 166-168.

Thanksgiving

All glory and thanksgiving be to Thee, Almighty God, our Heavenly Father, for that Thou, of Thy great mercy, didst give Thine only Son Jesus Christ to take our nature upon Him, and to suffer death upon the cross for our redemption; who made there a full, perfect, and sufficient sacrifice for the sins of the whole world and did institute and, in His holy Gospel, command us to continue a perpetual memorial of His death and sacrifice until His coming again.

Wherefore, having in remembrance His Incarnation and holy life, His Passion and precious death, His Resurrection and glorious Ascension, and His continual intercession, we Thy humble servants, pleading His eternal sacrifice, do set forth, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make.

And we most humbly beseech Thee, O merciful Father, to bless and sanctify with Thy Holy Spirit both us and these Thy gifts of bread and wine, that the bread which we break may be the communion of the body of Christ, and the cup of blessing which we bless, the communion of the blood of Christ.

And here we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice; and we beseech Thee mercifully to accept this our sacrifice of praise and thanksgiving, as, in the communion of all the faithful in heaven and on earth, we pray Thee to fulfill in us, and in all men, the purpose of Thy redeeming love; through Jesus Christ our Lord,



by whom, and with whom, in the unity of the Holy Spirit, all honor and glory be unto Thee, O Father Almighty, world without end. *Amen.*

And now, as our Saviour Christ hath taught us, we humbly pray:

Our Father, . . .

*Then shall the presiding Minister say:*

According to the holy institution of our Lord Jesus Christ, and in remembrance of Him, we do this: For in the night in which He was betrayed, HE TOOK BREAD,

*Here the presiding Minister shall take the Bread into his hands*

and when he had blessed, and given thanks, HE BRAKE IT,

*Here he shall break the Bread*

and said, TAKE, EAT: THIS IS MY BODY WHICH IS BROKEN FOR YOU: THIS DO IN REMEMBRANCE OF ME. AFTER THE SAME MANNER ALSO, HE TOOK THE CUP

*Here he shall raise the Cup*

saying: THIS CUP IS THE NEW COVENANT IN MY BLOOD: THIS DO YE, AS OFT AS YE DRINK IT, IN REMEMBRANCE OF ME.

O Lamb of God, who takest away the sins of the world: Have mercy upon us.

O Lamb of God, who takest away the sins of the world: Grant us Thy peace.

*Then the Minister shall himself receive in both kinds; and then shall he serve the Elders, who shall thereafter serve the People.*

*In giving the Bread the Minister shall say:*

Take ye, eat ye; this is the body of Christ which is broken for you: This do in remembrance of Him.

*And, in giving the Cup:*

This cup is the New Covenant in the blood of Christ, which is shed for many unto remission of sins: Drink ye, all, of it.

*When all have received, and the Bread and Wine have been replaced on the Holy Table and reverently covered, the presiding Minister shall say:*

THE PEACE OF THE LORD JESUS CHRIST BE WITH YOU ALL.

*Then shall he call the People to thanksgiving, saying:*

Let us pray.

ALMIGHTY and everliving God, we most heartily thank Thee that in Thy great love Thou hast fed us at Thy Table with this spiritual food, and hast assured us of Thy goodness toward us; and that we are members of the mystical Body of Thy Son, the blessed company of all faithful people, and heirs of Thine everlasting kingdom. And we beseech Thee, O Heavenly Father, so to assist us with Thy grace that we may continue in this holy fellowship, and live henceforth to Thy glory; through Jesus Christ our Lord, who liveth and reigneth, and is worshiped and glorified, with Thee, O Father and the Holy Spirit, world without end. *Amen.*

*Then may be sung a Hymn of Praise, or the Nunc Dimittis may be read responsively or sung.*

*Benediction*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you, and remain with you always. *Amen.*

*After the celebration, reverent disposition of the Elements which remain shall be made by the Minister and Elders.*

livered them to you. <sup>3</sup> But I want you to understand that the head of every man is Christ, the head of a woman is her husband, and the head of Christ is God. <sup>4</sup> Any man who prays or prophesies with his head covered dishonors his head, <sup>5</sup> but any woman who prays or prophesies with her head unveiled dishonors her head—it is the same as if her head were shaven. <sup>6</sup> For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to be shorn or shaven, let her wear a veil. <sup>7</sup> For a man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. <sup>8</sup> (For man was not made from woman, but woman from man. <sup>9</sup> Neither was man created for woman, but woman for man.) <sup>10</sup> That is why a woman ought to have a veil<sup>a</sup> on her head, because of the angels. <sup>11</sup> (Nevertheless, in the Lord woman is not independent of man nor man of woman; <sup>12</sup> for as woman was made from man, so man is now born of woman. And all things are from God.) <sup>13</sup> Judge for yourselves; is it proper for a woman to pray to God with her head uncovered? <sup>14</sup> Does not nature itself teach you that for a man to wear long hair is degrading to him, <sup>15</sup> but if a woman has long hair, it is her pride? For her hair is given to her for a covering. <sup>16</sup> If any one is disposed to be contentious, we recognize no other practice, nor do the churches of God.

<sup>17</sup> But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. <sup>18</sup> For, in the first place, when you assemble as a church, I hear that there are divisions among you; and I partly believe it, <sup>19</sup> for there must be factions among you in order that

<sup>3</sup> Eph 1:22; 4:15; 5:23; Col 1:18; 2:19; Gen 3:16; 1 Cor 3:23  
<sup>5</sup> 1k 2:36; Acts 21:9, 1 Cor 14:34, Deut 21:10-12  
<sup>7</sup> Gen 1:26; 5:1; 9:6; Jas 3:9  
<sup>8</sup> Gen 2:21-23; 1 Tim 2:13  
<sup>9</sup> Gen 2:18  
<sup>12</sup> 2 Cor 5:18; Rom 11:36  
<sup>13</sup> Lk 12:57  
<sup>16</sup> 1 Cor 7:17  
<sup>17</sup> 1 Cor 11:2, 22  
<sup>18</sup> 1 Cor 1:10; 3:3  
<sup>19</sup> 1 Tim 4:1; 2 Pet 2:1; Deut 13:3; 1 Jn 2:19  
<sup>21</sup> Jude 12  
<sup>22</sup> 1 Cor 10:32; 15:3; Gal 1:12  
<sup>23-25</sup> Mt 26:26-28; Mk 14:22-24; Lk 22:17-19; 1 Cor 10:16  
<sup>24</sup> Ex 12:14; 13:9; Deut 16:3  
<sup>25</sup> Heb 7:22; Ex 24:8; Jer 31:31; Zech 9:11; 1k 22:20; 2 Cor 3:6  
<sup>26</sup> Mt 26:29; Jn 21:22; 1 Cor 4:5; Rev 22:20  
<sup>27</sup> Heb 10:29  
<sup>28</sup> Mt 26:22; 2 Cor 13:5  
<sup>32</sup> 2 Sam 7:14; Ps 94:12; Heb 12:7; 10:1 Pet 4:17; Rev 3:19; 1 Cor 1:20  
<sup>34</sup> 1 Cor 11:21-22; 4:19

those who are genuine among you may be recognized. <sup>20</sup> When you meet together, it is not the Lord's supper that you eat. <sup>21</sup> For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk. <sup>22</sup> What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.

<sup>23</sup> For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, <sup>24</sup> and when he had given thanks, he broke it, and said, "This is my body which is for<sup>b</sup> you. Do this in remembrance of me." <sup>25</sup> In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." <sup>26</sup> For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

<sup>27</sup> Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. <sup>28</sup> Let a man examine himself, and so eat of the bread and drink of the cup. <sup>29</sup> For any one who eats and drinks without discerning the body eats and drinks judgment upon himself.

<sup>30</sup> That is why many of you are weak and ill, and some have died.<sup>c</sup> <sup>31</sup> But if we judged ourselves truly, we should not be judged. <sup>32</sup> But when we are judged by the Lord, we are chastened<sup>d</sup> so that we may not be condemned along with the world.

<sup>33</sup> So then, my brethren, when you come together to eat, wait for one another—<sup>34</sup> if any one is hungry, let him eat at home—lest you come together to be condemned.

<sup>a</sup> Greek authority (the veil being a symbol of this)  
<sup>b</sup> Greek have fallen asleep (as in 15:6, 20)

<sup>c</sup> Other ancient authorities read broken  
<sup>d</sup> Or when we are judged we are being chastened by the Lord

About the other things I will give directions when I come.

**12** Now concerning spiritual gifts,<sup>e</sup> brethren, I do not want you to be uninformed. <sup>2</sup> You know that when you were heathen, you were led astray to dumb idols, however you may have been moved. Therefore I want you to understand that no one speaking by the Spirit of God ever says "Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

<sup>4</sup> Now there are varieties of gifts, but the same Spirit; <sup>5</sup> and there are varieties of service, but the same Lord; <sup>6</sup> and there are varieties of working, but it is the same God who inspires them all in every one.

To each is given the manifestation of the Spirit for the common good. <sup>7</sup> To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, <sup>8</sup> to another faith by the same Spirit, to another gifts of healing by the one Spirit, <sup>9</sup> to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. <sup>11</sup> All these are inspired by one and the same Spirit, who apportions to each one individually as he wills.

<sup>12</sup> For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. <sup>13</sup> For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

<sup>14</sup> For the body does not consist of one member but of many. <sup>15</sup> If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. <sup>16</sup> And if the ear should say, "Because I am not

Ch. 12  
 1 Cor 12:34; 14:1  
 2 Cor 6:11; Eph 2:14; 1 Pet 4:3; Acts 17:29; Gal 3:8; 1 Thess 1:9; Ps 115:5; Is 46:7; Jer 10:5; Eph 2:18; 1 Jn 4:2-3; 5:1-3; Rom 8:9; 10:9; Phil 2:14  
 Rom 12:6-7; 1 Cor 12:11; Eph 4:6-6; Heb 2:4  
 1 Cor 8:6  
 1 Cor 15:28; Eph 1:23  
 Eph 4:12; 1 Cor 12:12; 10:14-26  
 1 Cor 2:6; 2 Cor 1:12; Rom 12:6; 1 Cor 2:11; 16:2; 2 Cor 8:7; 11:8  
 1 Cor 13:2; 2 Cor 4:13  
 1 Cor 12:28; 29; Gal 3:5; 1 Cor 13:2; 8:1; Jn 4:1; 1 Cor 14:2; 8:7; 11:8  
 Rom 12:3; 6:1; 1 Cor 12:3; Eph 4:7  
 Rom 12:4; 1 Cor 10:17; 12:27  
 Eph 2:13-18; Rom 3:22; Gal 3:28; Col 3:11; Jn 7:37-39  
 1 Cor 12:20  
 1 Cor 12:28; 15:38; Rom 12:6; 1 Cor 12:11  
 20 1 Cor 12:12, 14  
 27 1 Cor 12:12; Eph 1:23; 4:12; Col 1:18; 2:19; Rom 12:5; Eph 5:30  
 28 1 Cor 12:18; Eph 2:20; 3:5; 4:11  
 30 1 Cor 12:10  
 31 1 Cor 14:1, 39

Ch. 13  
 1 Cor 12:10; Ps 150:5  
 Mt 7:22; Mk 16:17; 1 Cor 13:8; 14:1, 39; 14:2; 15:51; Rom 15:14; Mt 17:20; 21:21

an eye, I do not belong to that would not make part of the body. <sup>17</sup> If the whole body were an eye, where would the hearing be? If the whole were an ear, where would the smell be? <sup>18</sup> But as it is, the organs in the body are not all the same, as he chose. <sup>19</sup> The hand, for example, is a single organ, where would the foot be? <sup>20</sup> As it is, there are yet one body. <sup>21</sup> The hand, for example, is a single organ, where would the foot be? <sup>22</sup> As it is, there are yet one body. <sup>23</sup> The hand, for example, is a single organ, where would the foot be? <sup>24</sup> As it is, there are yet one body. <sup>25</sup> The hand, for example, is a single organ, where would the foot be? <sup>26</sup> As it is, there are yet one body. <sup>27</sup> The hand, for example, is a single organ, where would the foot be? <sup>28</sup> As it is, there are yet one body. <sup>29</sup> The hand, for example, is a single organ, where would the foot be? <sup>30</sup> As it is, there are yet one body. <sup>31</sup> The hand, for example, is a single organ, where would the foot be?

<sup>27</sup> Now you are Christ and individual members of it. <sup>28</sup> And God has chosen the church first apostles and third teachers, miracles, then healers, administrators, speakers of kinds of tongues. <sup>29</sup> Are all prophets? <sup>30</sup> Do all work miracles? <sup>31</sup> Do all have gifts of healing with tongues? <sup>32</sup> Do all speak in wisdom? <sup>33</sup> But earnestly desire the greater gifts.

And I will show you an excellent way.

**13** If I speak in the tongue of men and of angels, but do not love, I am a clanging cymbal.

<sup>e</sup> Or spiritual persons

THE LORD JESUS <sup>ON THE NIGHT IN WHICH HE WAS BETRAYED</sup> TOOK BREAD

---

AND WHEN HE HAD BLESSED IT  
HE BROKE IT.

---

AND GAVE IT TO HIS DISCIPLES,  
AS I MINISTERING IN HIS NAME  
GIVE THIS BREAD TO YOU SAYING  
TAKE EAT. THIS IS MY BODY  
BROKEN FOR YOU; THIS DO IN  
REMEMBRANCE OF ME.

---

AFTER THE SAME MANNER OUR SAVIOUR  
TOOK THE CUP.

---

AND HAVING GIVEN THANKS  
WHICH HATH BEEN DONE IN HIS NAME  
HE GAVE IT TO HIS DISCIPLES  
SAYING  
THIS CUP IS THE NEW COVENANT  
IN MY BLOOD  
DRINK YE, ALL, OF IT

EVERY TIME YOU EAT THIS BREAD AND DRINK THIS CUP, YOU PROCLAIM THE  
DEATH OF THE LORD, UNTIL HE COMES.

Benediction: GO IN PEACE, AND GO IN POWER. AND THE  
GRACE OF THE LORD JESUS CHRIST, THE LOVE OF GOD, AND  
THE FELLOWSHIP OF THE HOLY SPIRIT BE WITH YOU ALL. AMEN

Prayer - after

Remember Me. (Lk. 22:19) (f) 1 Cor

I have only a few word to say now as we prepare for the communion of the Lord's Table - a few words touching on the verse with which Jesus instituted this sacrament: "This do in remembrance of me." To make the Lord's Supper meaningful and Christian rather than ritualistic and superstitious, an act of the will is required. We are to remember Him. The real meaning of the sacrament is not in the remembering, however, but in the One we remember, Jesus Christ. "This do in remembrance of m

Not a time primarily to remember the dead.

So this is not a time primarily for self-examination and for remembrance of our sins and shortcomings, though that too has its place here. "All who are truly sorry for their sins.."

the service begins, and there is no communion without repentance Paul rightly says, "Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks ~~in~~ without discerning the body eats and drinks judgment upon himself ( I Cor 11:28). John Jansen, in a little book Guests of God says we must always ask ourselves the question of the disciples at that first communion service, "Lord, is it I?" "Which of you will betray me," the Lord asks; and each disciples, suddenly anxious asks, "Lord, is it I?" No man can be sure of himself as he comes to this Supper. "In John's account," says Dr. Jansen, "Jesus rises from table and begins to wash the disciple feet, saying, 'You are clean, but not all of you.' And in her play The King's Supper, Dorothy Sayers has Peter whisper to John, "John, why does he say that we are not all clean?" and John ~~whisper~~ back, 'I don't know, Peter, but when I look into my heart, I find it full of unswept, dusty corners.'" "Never-<sup>let person examine</sup>theless, the center of this service is not our sin, but the sacrifice Christ made to conquer sin. We are to remember Him.

And this is <sup>also</sup> not a time primarily to remember our burdens and our sufferings, though that too has its place. To those who would be delivered from their burdens," the service says, "come that ye may find refreshing and rest unto your souls." But the center of this service is not our suffering, but X's.

My mind goes back to the first communion I celebrated on my return to Korea in 1955. Otto DeCamp invited me to go with him to service in a little village just down the Han River below Seoul, the town of Haengju. It stands at the point where the UN forces that stormed ashore at Inchon had to cross the river on their way to capture Seoul in Sept. 1950. It was held by communists; it had to be taken; so we brought up our guns. If a whole battery of guns is trained on a target and fired simultaneously by a timed mechanism, the percussive

effect is much greater than when the same number of shells are dropped one by one on the target. This is how ~~we~~ <sup>They</sup> had to take Haengju. The big guns were swung around in unison and the electrical timers pushed off the shells in one great blinding blast that virtually wiped the little village off the hill. Of 70 Christian homes in the village, 67 were completely destroyed.

*Not had been only 4 yrs earlier - and they were later after the war - then I was in Korea*

I thought of ~~that~~ <sup>as</sup> I watched them in that little church prepare themselves for communion. There was an intensity about it which I had not felt ~~at home~~. Some were weeping. But ~~and~~ <sup>it</sup> struck me that it was not the memory of their own suffering and destruction and death that moved them so. They were doing precisely what this text of our commands; <sup>They were doing</sup> what Jesus asked. They were remembering, yes, but <sup>by what</sup> remembering Him. ~~The meaning of the sacrament is not in the remembering, but in Jesus Christ. And they were remembering not~~ <sup>to what</sup> what they had suffered, but what Jesus had suffered for them.

*So we come, still weak & sinful*

No one can be sure of himself at the Lord's Supper, but that is not what we are gathered here to remember. <sup>we don't have to be sure of ourselves</sup> We are to remember Him, <sup>we don't have to be sure of ourselves</sup> and we can be sure of Him. ~~No one knows us better than we know ourselves~~; he has forgiven us; He loves us. ~~And~~ Everyone here has his problems and his sorrows; but that is not what we are gathered here to remember. We are to remember Him, the Man of Sorrows, acquainted with grief, who bears our griefs and carries our sorrows, and wipes away all tears from our eyes.

*It happened about 200 years ago*

This is what we are to remember: "And when they came to the place which is called the skull, there they crucified him.. And Jesus said, Father forgive them, for they know not what they do. And there was darkness over the whole land.. And when Jesus had cried out with a loud voice, he said Father into thy hands I commend my spirit... And when the centurion which stood over him saw that he so gave up the ghost, he said, Truly this man was the Son of God.. And all the multitude that came together to this sight, when they beheld the things that were done, returned, smiting their breasts..and the women that followed him from Galilee stood afar off, seeing these things."

Like those women we are standing afar off, standing across the centuries, but like them also we see these things--recalled for us now by the bread, his broken body, and the wine, the blood that was shed for us. And this takes all the emptiness <sup>of self</sup> away and <sup>turns</sup> focusses our minds and hearts <sup>on</sup> that great central act of God in history for man: the death of our Lord for <sup>our</sup> sins. This is the purpose of the sacrament; it focusses us heart, soul & mind in Christ. "This do in remembrance of me."

*not in ourselves, but on Xf.*





Prayer

Almighty God, our Heavenly Father, who of thy great mercy hath promised forgiveness of sins to all those who with earnest repentance and true faith turn unto Thee, have mercy upon us, pardon and deliver us from all our sins, strengthen us in virtue, and bring us to everlasting life through Him whom we remember at this table - even Jesus Christ our Lord. Amen

My mind goes back to the last communion service I attended in communist China. It was a small congregation. A good part of the membership had fled when the communists entered the city. There was a communist soldier sitting in one of the pews watching. The pastor's brother-in-law was in jail. The people knew they were worshipping at some risk, but here they were, gathered for communion, still faithful, but a little fearful, wondering what the future held for them.

I didn't expect to see any students from the girl's school next door that Sunday. They usually attended. But they had been forcefully warned not to. But suddenly the door at the back opened, and a file of them came in. They came to take communion, and one of them came to be baptized, for she had only recently come to know Jesus Christ as her Saviour through the witness of her fellow students.

Not long after that I was taken to a people's trial, and found guilty and deported from China. I don't know what happened to those dear people, or to the pastor who was so concerned about his own twelve children in the troubles ahead, or to the girls who, obeying their new friend, Jesus, came forward that day to acknowledge him publicly as Lord, and to join his people in a baptism, and celebration of the Lord's Supper.

But I do know, now, 50 years later, after the Red Guards were restrained, and the violence began to subside, and some liberties were restored, to the shocked surprise of the communists the churches in China had not only survived the revolution, but instead of disappearing had emerged with more than ten times the number of Christians before.

You see, they remembered Jesus through all their own suffering. And quietly in their homes. Just like this they came together to do what he tells us to do--take the bread and the cup--his body and his blood, and thank him for what he endured for us on the cross. And more than that, to remember that the cross was not the end. It was the beginning. The best news came after the cross: Easter. That's the good news. Our Lord's Supper--the bread and the cup--that is only the meal, to us. Easter opens the door. It sends us out of our homes to tell the whole world the good news: in Jesus we are not only forgiven, we are free. "Do this", said Jesus, "remembering me."

World Communion Sunday

1 Cor 11: 24. "This do in remembrance of me"

As we come together to the Lord's Table <sup>today</sup> on this World Communion Sunday, my mind goes back to two communion services I have attended in two <sup>very</sup> different parts of the world. I think of ~~the~~ my last communion in Communist China just before I was arrested ~~and tried and found guilty by~~ <sup>something</sup> a "people's trial"; and I think of the first communion I celebrated in Korea, free Korea, when I returned after an absence of 20 years just after the Korean War. These two services have done as much to make the sacrament of the Lord's Supper meaningful to me as anything outside the study of God's Word.

For it has always bothered me as a Christian that in partaking of the Lord's Supper, as I do regularly throughout the church year, too often I find my mind wandering to trivialities - how will they distribute the cups, will there be enough to go around, do I partake now, or wait till all partake together -

and the whole ceremony so easily turns into something empty or awkward. Why isn't communion a more natural and spontaneous thing for me. Is it because I am not enough of a Christian. Or is it, as I would rather tell myself, that I am just too low-church for it. We Presbyterians do not like too much pomp and circumstance in our public worship. Our liturgy is simple and straightforward. ~~We have~~ Our worship is so plain and unpretentious, in fact, that sometimes we ~~wonder~~ find ourselves wondering why we have kept the rather elaborate ritual of the eucharist, or Lord's Supper. It is such a change from the usual simple Protestant preaching service that it seems almost a throwback to the Middle Ages - We have discarded confession, the mass, confirmation, penance, holy water, vienas - why do we keep the eucharist?

The answer, of course, is very simple. Jesus told us to. "This do in remembrance of me," he said, and we obey. And when my mind wanders to trivialities, I find help in turning to those words of Jesus. <sup>"This do in remembrance of me"</sup> To make the Lord's Supper meaningful, that text suggests, two acts of the will are required. We are to Remember; and to Do <sup>to obey and do what he says</sup> (that is, to come and partake of His Supper). But the real meaning of the sacrament is neither in the remembering or the doing, but in Jesus Christ. "This do in remembrance of me." The important thing is what we remember - for that is why we do what we do.

This is where my mind goes back to the first communion I celebrated after my return to Korea -

"Remember <sup>Me</sup> and ~~Do~~"  
Lk. 22:19

I have only a very few words to say now as we prepare for the communion of the Lord's Table,--a few words touching on the verse with which Jesus instituted this sacrament: "This do in remembrance of me." ~~Remember, and do.~~ To make the Lord's Supper meaningful and Christian, rather than ritualistic and superstitious, ~~two~~ acts of the will ~~are~~ required. We are to remember Him, ~~and do what He says.~~ ~~But~~ ~~And~~ the real meaning of the sacrament is ~~neither~~ in the remembering ~~or the doing,~~ but in Jesus Christ, <sup>whom we remember</sup> "This do in remembrance of me".

This is not a time primarily for self-examination and for remembrance of our sins and shortcomings, though that has its place around the table. "All" who are truly sorry for their sins..." the service begins, and there is no communion without repentance. ~~But the center of~~ the service is not our sin but the sacrifice He made to conquer sin. We are to remember Him.

And this is not a time primarily to remember our burdens and our sufferings, though that too has its place. To those who would be delivered from their burdens, the service says, "come that we may find refreshing and rest unto our souls." But the center of the service is not our suffering, but Christ's.

My mind goes back to the first communion I celebrated on my return to Korea in 1955. Otto DeCamp invited me to go with him to service in a little village just down the Han River below Seoul, the town of Haengju. It stands at the point where the forces that stormed ashore in the Inchon landings had to cross the river on their bloody way to capture Seoul in September 1950. It was held by the Communists; it had to be taken. So we brought our guns up. I am told that if a whole battery of guns is trained on a target and fired simultaneously by a timed mechanism the percussive effect is much greater than when the same number of shells are dropped one by one on the target. And this is how we had to take Haengju. The big guns were swung around in grim unison, and the electrical timers pushed off the shells in one great blinding blast that virtually wiped the little village off the hills. Of the 70 Christian homes in the village, 67 were completely destroyed.

Now that village ~~had~~ <sup>was</sup> where I had come to celebrate communion just 2 yrs. after the end of the war. I thought of that as I watched the Christians in that little church prepare for the communion service. There was an intensity about it which I had not felt at home. Some were weeping. But suddenly it struck me that it was not the memory of their own suffering and destruction and death that moved them so. They were doing precisely what this text of ours commands, what Jesus asked. They were remembering, yes--but remembering Him. The meaning of the sacrament is not in the remembering, but in Jesus Christ. And they were remembering not what they had suffered, but what Jesus had suffered for them. <sup>And in that remembrance, they found peace <sup>purpose</sup> even as they wept.</sup>  
In they went out of that church, after the communion service, not feeling sorry for themselves - but to tell others what Jesus had done for them in His Cross - to them communion was in witness, in mission.

II. In communion is more than an act of memory, of remembering. ~~It is an act~~ of the will. "This do," said Jesus. It takes an <sup>act, an</sup> act of the will to give a communion.

service its lasting effectiveness. "This do". Jesus said nothing about what the elements do. Do they change? Do they merely symbolize? That's what splits churches. Arguments about the element: - "This is the real body." Or, <sup>No</sup> "this is a symbol of the Body of Christ." It's not the elements, really, that count. I once heard a missionary say that at the most meaningful and holy communion he ever attended, a hunk of coarse bread and a kind of barley water served in a battered tin cup were the only elements. No wine - no grape juice. But there was communion. Jesus was not concerned about the elements, and what they do. He is concerned about us and what we do. "This do."

I We are called to do more than remember  
 Here is where I <sup>call to mind</sup> ~~remember~~ a Sunday morning behind the bamboo curtain and my last communion service in Communist China. It was a small congregation. A good part of the membership had fled in terror when the communists took the city. There was a Communist soldier sitting in one of the pews, watching, his mustard-colored uniform conspicuous against the faded blue clothes of the congregation. The pastor's brother-in-law was in jail. The people knew they were worshipping in church at some risk. But here they were, gathered for [worship?] communion, still faithful but a little fearful, not knowing what darkness the future held for them.

I didn't expect to see any students from the girls' school next door that Sunday. They usually attended. But they had been peacefully warned not to. But suddenly the door at the back opened, and a file of them came in. They came to take communion, and one of them came to be baptized, for she had only recently come to know Jesus Christ as her Saviour through the witness of her fellow students.

Not long after that service I was arrested and found guilty and deported from China. I don't know what happened to that congregation, or the pastor who was so concerned about what would happen to his twelve children in the years ahead, or to the girls, who obeying their new friend and Saviour, Jesus Christ, came forward that day to acknowledge him publicly as Lord, ~~to~~ and to join his people openly in ~~the~~ a baptism and a service of the Lord's Supper.

I don't know what happened to them during the 10 or 12 terrible years of the Cultural Revolution when the Red Guards tore papers from their families, and burned churches and closed every single church in China for a time. Those were the years of persecution and suffering. Having come to the cross to follow Jesus - they took up whatever cross he gave them, and obeyed and followed him. [I don't know how the Chinese Christians preserved the fellowship and community of God, but I know that they did. How were they even able to observe the Lord's Supper? But they did.]

They had no Bibles, no hymn books.

No I don't know what happened to them. All I know is this. 30 years later <sup>when</sup> ~~what~~ that <sup>Marxist</sup> revolution spluttered to an ignoble end, and Mao died, and the gates were opened, and some liberties were restored - the Lord victoriously honored those who had come to the cross, and endured the years of suffering. And to the shocked surprise of those atheistic leaders of brutal revolution - after 30 years of persecution - <sup>Christians</sup> instead of disappearing, had quietly multiplied and

You see - the remembering keeps us confident our sins, or <sup>XT</sup> what died. It cleanses - and renews us inwardly. And then it turns us outside ourselves to carry the good news to others. And the



smoffett. commun.

Mealtime prayer. Bless the Lord  
O my soul, and all that is within  
me, bless thy holy name. Be with  
us in the sharing of this meal, O  
Lord. Be with us in the sharing  
of our hearts. Amen.

Worship. Let us worship God.

Almighty God, unto whom all  
hearts are open, all desires known  
and from whom no secrets are hid:  
Cleanse the thought of our hearts  
by the inspiration of thy Holy  
Spirit, that we may perfectly  
love thee, and worthily magnify  
thy holy name, through J.C. Amen

Scripture: (2 basic texts)

"This do in remembrance of me".  
(Lk. 22:14-22). And Paul adds: " I  
hear that there are divisions among  
you...so when you come together,  
wait for one another..examine your-  
selves. "Remember...this is the  
body and blood of [Christ], who  
said, "Do this remembering me."  
(1 Cor.11:18-33): Come together,  
examine yourselves, remember me."  
The Word of God. Thanks be to God.

Silent Confession and Assurance.

Dear Lord, thou hast promised that  
if we confess our sins thou wilt  
forgive us our sins and cleanse us  
from all unrighteousness. So now ac-  
cept us, cleansed and forgiven, to  
thy table. This is good news:  
Your sins are forgiven in  
Jesus Christ. Thanks be to God.

Invitation to the Table, p. 6



Past tense - remembrance  
 Present tense - Communion  
 Future tense - hope

THE DIMENSIONS OF COMMUNION

As we come now at the end of the year to celebrate the sacrament of the Lord's Supper, let me warn you against making it as flat and empty and repetitive as a New Year's resolution. It is just as dangerous to read too little into the sacrament as to claim too much for it. [Our Puritan ancestors felt that the Catholics over-exalted it, and carried it to miracle-working extremes.] But perhaps most of us middle-church Protestants have drifted to the other extreme. We have not only taken the miracle out of it, but most of the mystery, and the depth and richness out of it as well.

A sacrament of the church, particularly this sacrament, is a full-tapestried, multi-dimensional thing. Since tonight is New Year's Eve, which makes us all more time-conscious than usual, let me choose just three of the dimensions of communion--the time-oriented dimensions--for a moment of thought as we move toward a new year.

One way to begin to restore <sup>Communion</sup> ~~this sacrament~~ to its proper fullness is to remember that it has more than one tense. It has a past, a present, and a future.

The first is the past tense, for Jesus said, "Remember". "This do in remembrance of me..." But remembrance has its drawbacks in a year as depressing as 1968. Look at the newspaper listings of the top ten stories of the year:

- |  |  |
|--|--|
| 1. The assassination of Robert Kennedy.  | 1. The assassination of Robert Kennedy.  |
| 2. The presidential elections.           | 2. The presidential elections.           |
| 3. The Vietnam War                       | 3. The Vietnam War                       |
| 4. The invasion of Czechoslovakia.       | 4. The invasion of Czechoslovakia.       |
| 5. The murder of Martin Luther King.     | 5. The murder of Martin Luther King.     |
| 6. Worldwide student unrest.             | 6. Worldwide student unrest.             |
| 7. The seizure of the Pueblo             | 7. The seizure of the Pueblo             |
| 8. The space triumphs.                   | 8. The space triumphs.                   |
| 9. The ban on birth control by the Pope. | 9. The ban on birth control by the Pope. |
| 10. The Nigerian Civil War.              | 10. The Nigerian Civil War.              |

In that whole list there is only one unassailably positive achievement: the flight around the moon. What the rest boils down to is two murders, two wars, one invasion, [one act of piracy, riots all over the world, a rather dubious papal decree, and an election that left less than half 50% of the voters happy]. This is what we remember in 1968--this and the Asia. flu!

Of course, what we are to remember in communion is not 1968 and with all its failures. And yet, at first glance, even what Jesus asks us to remember at the Table of the Lord's Supper seems almost as negative. Another murder. Another death. The bread of the broken body, the wine of the blood that was shed, carry our minds back to the darkest day of history when God really did die. Remember this, says Jesus

Now the world's usual answer to ~~any~~ tragedy is "Forget it. Forget it." Next year will be better." But Jesus says, "remember it", and there is a theological necessity for such remembering, ~~for~~ <sup>Don't let the</sup> this past tense of communion. For ~~this is~~ <sup>these diments are</sup> all the picture Christ has left to us

to be...  
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 n

life they need in a hard...

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Now the world's usual answer to such tragedy is "Forget it. Cheer up. Next year will be better." But Jesus says, "Remember it," and there is a theological necessity for such remembering, for this past tense of communion. For "this is all the picture Christ has left to us

Dimensions of Communion - 2 2 2 2 2

to be remembered. But "this is all the picture Christ has left to us of himself," as an old Puritan preacher said long ago (Charnock, 1628-1680). He never appointed any images or crucifixes, never imprinted the features of his face upon Veronica's napkin..") He has left us (only) this dark glass...wherein we ~~may~~ <sup>can</sup> behold Him, ~~as~~ Redeemer pouring out his blood for us," and ~~a~~ Saviour, breaking his body for us.

<sup>But that dark part is underlined without it,</sup>  
There is no present and no future in ~~communion without that past,~~ <sup>the sacrament</sup> for without ~~it~~ <sup>what he did for us then</sup> we are, in Biblical terms dead. The Lord's Supper, ~~like~~ <sup>is</sup> a meal, and ~~meal~~ <sup>is</sup> only for those who are alive. <sup>is</sup> The Supper does not save us, ~~then~~ <sup>these</sup> elements don't and give us life. <sup>is</sup> This is not an evangelistic service. It did not convert Judas. We are alive <sup>not because of the sacrament</sup> and able to share in this communion <sup>but only because of</sup> only because of what <sup>the sacrifice of his blood</sup> Jesus did for us so long ago on that darkest of dark days, ~~when he~~ <sup>was</sup> killed on the cross. This is the past we are called upon to remember at communion ~~that~~ Jesus died, so that we might live, and eat and have fellowship together, as here around His table.

give us life.

<sup>This brings us to the present tense of Communion.</sup>  
The great affirmation of the past tense of communion is ~~that Jesus died. This~~ <sup>is</sup> not that he is dead, but that he ~~died~~ <sup>lives</sup>. There's a difference, and that critical difference <sup>sums up</sup> ~~is~~ our Christian ~~hope~~ <sup>faith</sup>, the faith that in even the worst of the years and in the greatest of tragedies there is hope.

does

~~This brings us to the present tense of communion.~~ The Lord who died is nevertheless here and present with us in communion. "He is the Lord humbled for communion with man," says Barth, "and likewise the Servant exalted to communion with God." He is Christ who died, yea rather, who is risen from the dead.

<sup>187</sup>  
This is why we can come to the end of a year like 1968 without <sup>nor do we begin to form hopes when suddenly for a while, as part of this week they may seem better.</sup> despair, ~~because the darkness is always there, and in communion we forget how~~ <sup>black the darkness, nor how shallow the fleeting gleams of light.</sup> In the third century, Cyprian, Bishop of Carthage, wrote to his friend Donatus: "This is a cheerful world, as I see it from my garden, under the shadow of my vine. But if I could ascend some high mountain and look out over the wide lands, you know very well what I would see: brigands on the highways, pirates on the seas, armies fighting, cities burning; in the amphitheater men murdered to please the applauding crowds, selfishness and cruelty and misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world." <sup>But we have found a joy which is a thousand times better than any of the pleasures of our sinful life.</sup> ~~But here in the communion we find a joy which is a thousand times better than any of the pleasures of our sinful life.~~ <sup>But here in the communion we find a joy which is a thousand times better than any of the pleasures of our sinful life.</sup> "But I have discovered in the midst of it a quiet and holy people who have discovered a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are Christians, and I am one of them." <sup>I am glad we are in unity, the New Year with a Communion service</sup>

That is what the present tense of communion means: <sup>Joy!</sup> We have found a great secret: communion with our living Lord, and with each other, -- a joy which is a thousand times better than any ~~pleasures even in an~~ <sup>pleasures even in an</sup> ~~incredibly bad world.~~ <sup>incredibly bad world.</sup>

joy that endures in an

<sup>But sound, a little selfish, the desire of the world, and that will quite what the Lord's</sup>  
But there is a future tense of communion which holds out hope even for the ~~worst~~ <sup>dark</sup> world. ~~The past was dark, but is the foundation of our~~ <sup>hope.</sup> ~~The present is dark, but we have found hope. The future will be~~ <sup>bright.</sup>

There will still be darkness ahead, but <sup>there is a promise in this</sup> ~~the future will bring the fulfillment~~ <sup>secret</sup> ~~of our hope, a promise~~ ~~that is caught up in the phrase, "till He come."~~ ~~"Xxxxx As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." A phrase that carries us out of the darkness of the past into the light.~~

Now I know, just as you know, that some of the most reliable scientific predictions for the future are as dark, perhaps darker even, than the depressing records of man's past. We live with predictions of impending nuclear holocaust, of world-wide famine, of a population explosion so staggering that in a few hundred years we will not even have room to sit down. But as a Christian I am not about to panic my way into the New Year. The future tense of communion is hope, not despair.

To begin with, there is a strong strain of optimistic common sense ~~about~~ in the Christian faith. And beyond that common sense, there is faith.

It is Christian common sense, for example, that discounts some of the more extreme of the current crop of prophets of doom, even when they are scientists. I am reminded of Mark Twain's irreverent caricature of scientific predictions, which I saw quoted not long ago by one of our Board Secretaries. Scientists had observed that in 176 years the Lower Mississippi had shortened itself 242 miles, or an average "of a trifle over a mile and a third per year." "Therefore" said Twain, taking off with wicked glee, "any calm person who is not blind or idiotic, can see that in the Old Colitic Silurian Period the Lower Mississippi was upward of 1300 miles long and stuck out over the Gulf of Mexico like a fishing rod." And by the same token, (he went on, any person can see that) 742 years from now the Lower Mississippi will be only a mile and three-quarters long, and Cairo, Illinois and New Orleans will be <sup>bumping into me another</sup> ~~on a city~~ plodding along under a single mayor. "There is something fascinating about science," he concluded. "One gets such wholesale returns of conjecture out of ~~such~~ such a trifling investment of fact."

No amount of statistics will persuade me that the future will be quite as bad as some people predict. My future belongs neither with the statistical pessimists nor to the conjectural optimists. The worst pessimists and the emptiest optimists, you know, are those who figure without God. They look too long at man. No wonder they vibrate like yo-yos between exultation and despair. Today the moon. Tomorrow the stars. And then they come back to earth. We've been here all along, and it is still incredibly bad.

But I lean to the side of the optimists, for God has come to earth too, and he will come again. Where he has been, it is never as bad as it might have been. and when He comes, it will be incredibly good. When the Kingdoms of this earth have become the Kingdom of our God, as he has promised, then we shall commune with Him not through the dark glass of these elements, the bread and the wine, but we shall see Him face to face. So do this in remembrance of Him, and do it looking for Him. For as oft as you eat this bread and drink this cup you do show forth the Lord's death, till He come.

*There are the elements of the sacrament. The bread and the death of our Lord. The wine and the blood of His life. This is our sign. The future is his promise that He will be with us always, with us in life. This is our hope. We are to show forth the death of our Lord. We are to show forth the life of our Lord. We are to show forth the death of our Lord. We are to show forth the life of our Lord.*

act of the will to give a communion service its lasting effectiveness. "This do" he says Jesus  
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 a missionary say that of the most meaningful holy communion he ever attended - a hunk of coarse bread  
 and a kind of barley water served in a battered tin cup. No wine, juice - but there was communion  
 Jesus was not concerned about what the elements do, what they do. He is concerned about us, and what we  
 do. "This Do..." And how I remember that  
 last communion on a Sunday morning behind bam bro curtain...

...with you  
 ...the words of Jesus  
 ...the bread and wine  
 ...the body and blood  
 ...of Jesus Christ  
 ...the living and  
 ...the true body  
 ...and blood of Jesus  
 ...Christ

Handwritten but [I didn't expect to see any student from the girls' school next door at the service, but I knew they had  
 been warned... I but as we began, the door opened and a file of girls came in.  
 rather,

...the words of Jesus  
 ...the bread and wine  
 ...the body and blood  
 ...of Jesus Christ  
 ...the living and  
 ...the true body  
 ...and blood of Jesus  
 ...Christ

Monday night  
 ...the words of Jesus  
 ...the bread and wine  
 ...the body and blood  
 ...of Jesus Christ  
 ...the living and  
 ...the true body  
 ...and blood of Jesus  
 ...Christ

...the words of Jesus  
 ...the bread and wine  
 ...the body and blood  
 ...of Jesus Christ  
 ...the living and  
 ...the true body  
 ...and blood of Jesus  
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PREFATORY NOTE:

TRANSIGNIFICATION AND EUCHARISTIC SYMBOLS is Chapter 8 in a projected book to be entitled, Bread of Life and Cup of Joy: Newer Perspectives on the Eucharist. The previous chapters are:-

1. The Eucharist as Memorial
2. The Eucharist as Thanksgiving
3. The Eucharist as Sacrifice
4. The Eucharist as Eschatological Banquet
5. The Eucharist as Communion: Joyful Meal of Unity
6. The Eucharist as Mystery
7. The Eucharist as Liberation and Social Justice

Horton Davies.

The eucharist: Transfiguration: a sign/act by X<sup>c</sup> changing the bread + <sup>WINE</sup> wine into His body + blood.  
 Transfiguration: a use of the body of Christ in the elements for the nourishment of the other Body of Christ which is the Church.

The symbol of the table: the  
 it is a meal with X<sup>c</sup> as host.  
 a reminder of X<sup>c</sup>'s earthly life in which he was happy to eat with the marginalized - poor, sick - ...  
 a reminder of the eschatological banquet,  
 where the family is welcomed  
 a scene of celebratory joy.

A symbol of divine + human co-creation; our interdependence upon God + upon each other.  
 "justice. While we have much, so many are hungry."

Bread - symbol of nourishment.

Wine - symbol of joy.

"Theology is poetry plus, or science minus"



## TRANSIGNIFICATION AND EUCHARISTIC SYMBOLS

One of the most interesting developments in eucharistic theology bears the awkward name of 'transsignification'. It is awkward because of its spelling <sup>in some cases</sup> with a double 's' in the middle, and awkward also to try to find an equivalent simple term to indicate that bread and wine in the Eucharist have changed their significance in an act-sign which registers that they have become the body and blood of Christ.

This new way of looking at the "real presence" of Christ is preferred to the Tridentine and Aristotelian concept or explanation of the mystery which was termed 'transubstantiation', affirming that what looked like bread and wine had in its underlying substance become the body and blood of Christ while the institution narrative had been pronounced by the priest. Aristotelianism is no longer currently applied to our experience of the nature of objects, and the emphasis on the change effected by the priest smacks of a <sup>Magical</sup> clericalism thought no longer to be valid, when it must be Christ Himself who is the consecrator. The new term is one drawn from social anthropology, and has been vividly proposed by two Dutch <sup>Dominican</sup> theologians, Schoonenburg and Schillebeeckx, and it has been thoroughly expounded and evaluated for the English-speaking world by the American Jesuit, Joseph M. Powers. (1)

Schoonenburg's views were expressed in a series of articles. His concern was to interpret Christ's presence in the Eucharist in a personal manner, not a substantialist way. Although a spatial presence is indivisible, <sup>because</sup> one is there or one is not; <sup>but</sup> personal presence permits a rich variety of degrees, depending upon the communicating power of the transmitter and the capacity of the recipient of the communication. If God is the transmitter and a faithful human being the recipient, then the communication is maximized. "Thus, the presence of God to the 'graced' man is more personal than His presence to the man who is not justified <sup>by faith</sup>. But this grace-presence is, concretely, in Christ and the bond of the Spirit who unites men to Christ. In faith, man takes Jesus to heart, the glorified Lord who is the source of salvation, together with the Father who is always with Him and the Spirit whom both give as their gift, the gift of oneness with God." (2)

This presence of Jesus is much more real than that of a friend who writes a letter from far away, and the paradox is that through the presence of the Spirit although Christ was physically absent to the disciples after the ascension, yet He seemed closer than before. Of far greater significance is the fact that the sacraments are actions of which He is the principal agent in the community of the Church. In short, Schoonenburg sees Christ in the Eucharist giving Himself in the most intense way possible, as the gift of life to the Church. (3)

Attractive as this new approach might seem, there were many opponents who considered that the term 'transignification' or its <sup>near</sup> equivalent 'transfinalization' was intended as a substitute for 'transubstantiation.' The critics affirmed that a change in meaning could not be equated with a change in substance, and thus the concepts are mutually exclusive ideas. Powers argues that 'transfinalization' is seen not only in the Jewish celebration of the Passover, but in the Eucharist itself for the creative word of Christ changes the meaning of Passover, for "the meaning of eating and drinking in the Eucharist now centers around the body and blood of Christ, the organ of the sealing of the new covenant, the creation of a new people, a <sup>(4)</sup> people whose unity is in the unique reality of the body of Christ." Furthermore, Powers explains, "It is the 'body handed over for you' which is the perennial sacrificial reality which is God's gift of worship and sanctification to man." <sup>(5)</sup> 'Transignification' does not mean that the believer thinks or feels differently about the bread and the cup. On the contrary, this bread and cup celebrate the covenant of Calvary and the deliverance of humanity from the <sup>e</sup>slavery of sin. And "they celebrate this covenant and <sup>l</sup>delivery in the very organ of their accomplishment: the real body of Christ, present under the appearances of bread and wine." <sup>(6)</sup> The theologians, like Schoonenburg and Schillebeeckx who have proposed the use of the term 'transignification' do not mean to contradict the traditional belief in the change that takes place in the Eucharist. Their intention is to "remove this change and presence from a purely physical level to the specifically sacramental level, the level on which the inner meaning of ritual and liturgical language is the content of the power of the sacrament: the sacraments of the new law contain the grace which they signify." <sup>(7)</sup> Powers concludes: "In this presence and in the sacramental sharing in its meaning, sinners are made holy, mortal man shares in God's glorious immortality, fragmented and divided man is drawn into that oneness in which and toward which it was created: the one-ness which is given to us as we grow into the full stature of Christ." <sup>(8)</sup>

This preliminary account of 'transignification' needs to be clarified by a consideration of its meaning as expounded by Edward Schillebeeckx himself. <sup>He affirmed with D. Welte &</sup> that the being of things change with a change of relationship. For example, a colored cloth is purely decorative, <sup>but</sup> if a government declares that this is the national flag, its meaning has radically changed since it is the organ through which patriotism is expressed, and a new meaning is given to the Eucharist, not by any man, but by the Son of God. <sup>(9)</sup> Schillebeeckx argues that bread and wine, already useful to humanity in that they nourish physical life, have a further meaning in human intercourse, for "bread is the symbol of life and wine is the symbol of the joy of life." <sup>(10)</sup>

Schillebeeckx finds the notion of a 'visit' made by Christ to the elements quite alien to the Eucharist, for "What happens in the Eucharist is that the faithful share in Christ's rising to life and accomplish this with him in faith while giving thanks to God...The really sacramental element, the ratio sacramentalis, is precisely our eucharistic accomplishment with Christ of, and salvific inclusion in, the life-giving death of the Lord."<sup>(11)</sup> In further reflection he adds: "In this commemorative meal, bread and wine become the subject of a new establishment of meaning, not by men, but by the living Lord in the Church, through which they become the sign of the real presence of Christ giving himself to us."<sup>(12)</sup> Moreover, the Eucharist as an event is "Christ's personal gift of himself to his fellow-men and within this, to the Father".<sup>(13)</sup>

Finally, Schillebeeckx tries to answer the question whether "trans-signification" and "transubstantiation" are identical. They are not, even though transsignification is intimately connected with transubstantiation. He concludes: "In my reinterpretation of the Tridentine datum, then, I can never rest content simply with an appeal to a human giving of meaning alone, even if this is situated in faith. Of course, a transsignification of this kind has a place in the Eucharist, but it is borne up and evoked by the re-creative activity of the Holy Spirit, the Spirit of Christ sent by the Father. God himself acts in the sphere of the actively believing, doing and celebrating Church, and the result of this divine saving activity is sacramentally a "new creation" which perpetuates and deepens our eschatological relationship to the kingdom of God."<sup>(13)</sup> His very last words in this volume <sup>loyally cite</sup> ~~are~~ those of The Pastoral Constitution on the Church in the Modern World: "The Lord left behind a pledge of his hope and strength for life's journey in that sacrament of faith where natural elements refined by man are changed into his glorified Body and Blood, providing a meal of brotherly solidarity and a foretaste of the heavenly banquet."<sup>(14)</sup> There appears to be a contradiction in the presentation of the thought by Schillebeeckx, because, on the one hand, he says that it is better to have a personalistic view of the Eucharist than one which stresses only a physical change (as transubstantiation does), yet, on the other hand, he finally concludes that transubstantiation <sup>at first glance</sup> cannot be omitted. This seems to be a bowing to authority rather than a steady maintenance of his own convictions. Unsympathetic critics could, of course, challenge Schillebeeckx with having changed an ecclesial law and heritage of the Roman Catholic Church for an existential or phenomenological human perception of its meaning, but that had been countered in advance by the insistence that the change in the symbol-act had been authorized by the words of the Word of God Himself, Christ.<sup>(15)</sup>

This very criticism, to which we have just alluded, was made in the work of another Dominican, Fr. Colman O'Neill in his volume, New Approaches to the Eucharist. "It would seem obvious," he wrote, "that the new Eucharistic theory posits a purely anthropological change --- one, that is, which depends solely on the use that man makes of things." (15) This criticism, however, fails to meet Schillebeeckx's point that it is not a human invention. but the intention of the God-man that is here authoritative. Fr. O'Neill finds the theory unsatisfactory for other reasons, mainly because it does not disclose how Christ can be <sup>fully</sup> present in the Eucharist as compared with the other sacraments. He adds the point that while a friend's gift may incarnate a friendship, one can communicate with him in a direct corporeal contact which is personal. In the case of Christ, however, the Eucharist cannot procure such direct personal corporeal contact; at least it approaches it and transcends the order of mere gift-action. Here, again, Christ is recognized by Schillebeeckx as giving in his death the gift of life to all the faithful: that is not mere gift-action, but the ultimate gift. A second criticism is that there is no clear sense of the eucharistic sacrifice in the transignification view of the Eucharist. O'Neill holds that Schillebeeckx and others maintain a Bonhoefferian view of Christ as "the man for others" in their interpretation of the Eucharist. It is an existential, not an ontological definition of the meaning of the Eucharist. The new theory is based upon "~~Christ-acting-in-the-Church-through-symbols~~" but, says Colman O'Neill, on the contrary, what we analyze is not actions initiated by Christ in the liturgical assembly, but the symbol-actions of men and women living in the Church who through such actions express their faith in the saving mysteries of Christ. He concludes this criticism by summing up thus: "The fact that Christ himself enters the major symbol-actions of the Church is logically subsequent to this and takes place at another level of reality, the ontological level." (16)

*The American Jesuit, Joseph Powers, is an admirable exponent of Transignification.*  
 Powers recognized that there was a surge on the part of thoughtful/theologians to find a better justification for the change in the Eucharist than the Tridentine explanation of transubstantiation. He finds five compelling causes for this demand for change in the interpretation of the Eucharist. The first is the growing conflict between the Aristotelian philosophy of nature <sup>that of</sup> and contemporary physicists. The second is the recovery of the insight that a sacrament is in the category of a 'sign' and that sacraments are essentially personal encounters with God. In the third place, there has been an attempt to revalue the Council of Trent's emphasis on the "substance of bread" from a new world view. Fourthly, the encouragement for a restatement of the interpretation of the Eucharist derived from Vatican II's Constitution on the Sacred Liturgy Fifthly, and finally, the ecumenical

encounter of Roman Catholic theologians with other Christian theologians also had its impact. (17). The primary emphasis of the new approach was the acknowledgment that reality is not of man's making and thus the Eucharist is essentially "givenness" - the gift of Christ to humanity and to the Father, and it is found in a meal proclaiming the death of the Lord which has been constituted as the sacramental memorial of the death, resurrection, and glorification of Christ. (18) In addition, we can see in the Eucharist the sacramental visibility of Christ's self-giving, which is not only that of Calvary, but a continuous characteristic of his earthly and heavenly life. Bread and wine are thus given a new meaning by the Lord of the Church, and so the words of consecration are directed not simply to bread and wine, but to believers. And Christ is present sacramentally in an action which is the gift of himself. (19) Christ is present, therefore, in a sign-act (not a thing, but an action of self-communication to other persons). Powers uses the illustration of a diamond engagement ring, which at one level is merely two precious commodities, gold and a diamond, but at a higher level is the profound gift of love. (20) In the Eucharist the sign-action is not man's, it is God's, the work of Christ and of the Holy Spirit through whom Christ gives himself in the sacrament of the Eucharist. It must be observed that the ritual does not 'charm' grace out of heaven, for it is God's absolutely free gift -- this is what 'grace' means. It is the gift of His presence and power, saving, sanctifying, and redeeming man. (21)

Finally, Powers insists that transubstantiation takes place through *transignification*. Two citations will make this clear. The first explains:

What takes place in the consecration, then, is not simply the change of bread into body, wine into blood. What takes place basically is Christ's gift of Himself in the Church. He gives Himself, the whole of His timeless sacrificial reality before the Father, to the worshipping community, as its offering, its sacrifice, its life. It is His word, not man's, which changes the bread and the cup into the signs of His giving. And the reality of the sign lies in the fact that in the totality of the action Christ is giving Himself with the community through the bond of His Spirit. (22)

The second citation tries to eliminate a possible misunderstanding: The reality is Christ's gift, not the action of man or the merely physical reality of bread and wine. And this reality is **only available** to man in another gift of Christ -- faith... This change is not a change in molecular structure. Christ is not "under" or "behind" or "inside" the physical realities involved. He gives Himself in His own way, in sovereign freedom, from all the conditions of material existence. He gives Himself, in short, in mystery. (23)

It is interesting that Powers comes to the same conclusion as Schillebeeckx, that is, in the mystery of Christ's real presence in the Eucharist, both transignification and transubstantiation must be held together. Schillebeeckx's reason for for this decision is given at the conclusion of The Eucharist, and, in fairness to him, should be indicated:

I have struggled with the interpretation of this mysterium fidei and, in faithful reverence for what the Catholic confession of faith has for centuries allowed Christians to experience in the celebration of the Eucharist, I cannot personally be satisfied with a purely phenomenological interpretation without metaphysical density. Reality is not man's handiwork -- in this sense realism is essential to the Christian faith. In my reinterpretation of the Tridentine datum, then, I can never rest content simply with an appeal to a human giving of meaning alone, even if this is situated within faith. Of course, a transignification of this kind has a place in the Eucharist, but it is borne up and evoked by the re-creative activity of the Holy Spirit, the Spirit of Christ sent by the Father. God Himself acts in the sphere of the actively, doing and celebrating Church, and the result of this divine saving activity is sacramentally a "new creation" which perpetuates and deepens our eschatological relationship to the kingdom of God. (24)

It should be observed that some interpreters of the new approach to the Eucharist use not only 'transignification' but also 'transfinalization'. They object, as we have seen to the term 'transubstantiation' because they consider it insufficiently dynamic and inadequately personal to represent the personal encounter of Christ with humanity in the Eucharist. They insist that 'bread' and 'wine' do more than denote certain physical objects but these objects are important as nutriments for humanity, and because they serve humanity's natural and supernatural needs and purposes. Therefore, their meaning (significatio) and their purpose (finis) have been changed; thus the appropriate terms for these changes are respectively 'transignification' and 'transfinalization'.

It is also worth noting that both Schillebeeckx and Schoonenburg emphasize that God's presence in Christ and through the Holy Spirit is found as well in the preaching and hearing the Word of the sermon as in the Eucharist. The advantage of the term 'presence' is two-fold: it is personal, and as personal it may be intensely <sup>close</sup> or relatively remote as in the interrelations of human persons. Perhaps, however, the supreme benefit of the new approach is the recognition that it is God's gift of Himself that is the final category for interpretation, the final and perfect gift of Divine love for the undeserving.

§ Dr. John Huxtable has said that no denomination celebrating the Eucharist has a doctrine of the real absence, so it is absolutely right to affirm <sup>that</sup> the reality of Christ's presence is a great mystery, which is what the Eastern Orthodox Churches have always termed it. At the same time it is laudable to try to find intelligible indications of what happens in this mystery, as we saw in our sixth Chapter.

We may find further illumination on the multiple facets of the Eucharist, if we consider the significance of its symbolism.

#### SIGNS AND SYMBOLS

Both philosophers and social anthropologists have in our days given much attention to the importance of signs and symbols. At the outset it would be wise to distinguish signs from symbols. It is clearly one of the basic factors accounting for the interest in transignification and and transfinalization. In attempting to communicate about God's actions in our midst it is necessary to use both signs and symbols, but at the deepest level it is symbols that we use.

According to Susanne Langer signs indicate the meanings we wish to convey, such as a red light which is a warning for motorists to stop, or indicates an obstacle which should be avoided. This is an artificial sign, as is the waving of a flag or blowing a whistle as a train is ready to leave the station platform. The sacraments have been defined as "outward and visible signs of an inward and spiritual grace." But, in fact, they can be conceived more helpfully in symbolic terms.

In the important clarification offered by Suzanne Langer, symbols

"are not proxy for their objects, but are vehicles for the conceptions of objects. To conceive a situation is not the same thing as to 'react toward it' overtly, or to be aware of its presence. In talking about things we have conceptions of them, not the things themselves and it is the conceptions not the things that symbols directly 'mean'." (26)

Langer believed that there was no one to one correspondence between the between the symbol and the conception, but patterns of correspondence prevent the conception being entirely arbitrary.

Paul Tillich insisted that it is essential for a religious symbol participate in the power it symbolizes. According to his view: "The symbol is not a mere convention as is a sign. It grows organically... The symbol opens up a stratum of reality, of meaning and being, which otherwise we could not reach; and in doing so it participates in that which it opens... Symbols open us, so to speak, in two directions -- in the direction of reality and in the direction of the mind." (27)

A recent Roman Catholic author affirms that what has been happening in the newer developments after Vatican II is the forgetting of secondary symbolism in order to concentrate on primary symbolism. Thus Tad Guzie claims that most of the old Roman rite "was calculated to draw attention to the objects of bread and wine; the new rite stresses the action of a faith community which is celebrating its redemption." (28) The mystery in the Eucharist will never be totally plumbed, but both primary and supposedly secondary symbols need to be analyzed for the light they throw on this multi-faceted diamond - the Eucharist.

#### THE ROLE OF SYMBOLS

Before we discuss the meaning of the symbols used in the Eucharist, it is essential to consider the use of symbols in contemporary thinkers, whether they be historians of religion, sociologists, anthropologists, or philosophers. As an indication of the importance of the modern hermeneutics based upon the recognition of the importance of symbols, it is necessary only to mention the following names: Mircea Eliade, Michael Polanyi, Victor Turner, <sup>Mary Douglas,</sup> Clifford Geertz, Paul Ricoeur, and Robert Bellah. Despite the variety of their disciplines, they are united in opposing every form of reductionism in their interpretation of symbols, and thus refusing to accept the rationalistic distortions of the Enlightenment which reduced symbols to abstract concepts. They affirm that symbolic consciousness is the distinctively human mode of consciousness.

It is generally acknowledged that Freud and Marx had a profound impact on the modern world and in shaping the modern consciousness. Each had a profound sense of the importance of symbols. Freud rediscovered the symbolic in his interpretation of dreams, which plumbed the unconscious to discover the hidden wishes and inclinations as well as the contradictions of human beings. His interpretation, however, saw humanity only as individuals, not as social beings.



# Presbyterian Survey

THE MAGAZINE FOR PRESBYTERIANS

Communion - not an ordinary supper: -

" There is something of a special case in the language used at the Last Supper.. of which Dalman himself had held that on this specially solemn occasion Jesus used Hebrew [not Aramaic].

- James Barr "Which Language Did Jesus Speak? - Some Remarks of a Semitist." Bulletin of the John Rylands Library (Manchester), vol. 53 no. 1 (Autumn, 1970), citing M. Black, An Aramaic Approach to the Gospels and Acts.

100 WITHERSPOON STREET, LOUISVILLE, KENTUCKY 40202-1396

502-569-5637

Our help in your past, our hope for you to come  
our shelter for the storm blast, our hope for years to come. (1)

O Lord our heavenly Father, who hast  
given us the assurance that the dead as  
well as the living are in Thy care,  
and who hast blessed our lives with the friendship  
and leadership of the saints living and dead  
we know who are left here while Thy

~~servant John has been caught up into Thy~~  
We thank Thee <sup>still with my saint John</sup>  
very presence, and that we are <sup>all together</sup>  
in Thy presence, we would even in <sup>Thy spirit, John's,</sup> absence  
from us, ~~join him~~ <sup>now</sup> continue to grant that we  
may continue in our own lives his <sup>or</sup> habits  
of earnest ~~prayer~~ faithful prayer for things  
that meant <sup>everything</sup> much to him, and for which  
he gave his whole life. CHURCH

We pray for the chch he loved  
and sowed, ~~and~~ over which he wept when  
it ~~was~~ <sup>divided</sup> separated, and for which he rejoiced  
when it ~~had~~ <sup>remains</sup> ~~remains~~ <sup>we pray</sup> not just for  
his ~~chch~~ <sup>synagogue - the</sup> Presbyterians, but his chch, the  
Chh of Christ in Japan - ~~but~~ <sup>and</sup> his chch,  
the Body of Christ, ~~the chch universal, the~~

DANIEL 12:3

They that be wise shall shine as the  
brightness of the firmament, and they  
that turn many to righteousness as the  
stars for ever and ever.

It is a priv. to repres. the Dr. Minnie - Korea in this  
great farewell tribute to Dr. & Mrs. Rice. We who are the very  
beginning of Part. work in Korea is the shield of our doctor.  
cannot but be humbly grateful to those who carry on the  
tradition of the med. service.

I speak as one whose nephew calls him - "Doc who does us so good"  
about one who does everyone good. When Dr. & Mrs. Rice leave  
the whole Dr. mission feel a sense of loss - for <sup>with them we lose a link</sup> ~~the great one who~~  
~~concrete~~ ~~concrete~~ <sup>dependence</sup> ~~was~~ <sup>is</sup> what the rest of us only teach -  
the love and compassion of Jesus X<sup>c</sup>.

But I am wrong in saying that we ~~lose~~ are losing that  
witness Dan 12:3. "Shine as the stars for ever & ever."  
Robinson says that there comes a time when a star burns out

So too the light of their witness & service will be dim in our  
world, long after ~~they~~ Dr. & Mrs. Rice have crossed the seas  
to home.

THE DIMENSIONS OF COMMUNION

Past tense - remembrance  
Present tense - communion  
Future tense - hope.

As we come now at the end of the year to the sacrament of the Lord's Supper, let me warn you that it is just as dangerous to read too little into the sacrament as to claim too much for it. Our Puritan ancestors rebelled when Roman Catholics, and to a lesser extent the Anglicans and the Lutherans, carried their interpretations of the eucharist to miracle-working extremes. But perhaps we middle-church Protestants have unconsciously drifted to the opposite extreme. We have not only taken the miracle out of the sacrament, perhaps we have also taken some of the mystery and depth and richness out of it, leaving it too flat, too empty, too repetitive.

This ordinance which we celebrate tonight is a full-tapestried, multi-dimensional thing, full of grace and truth. I will not try to cover all the dimensions, but since tonight is New Year's Eve, and we are all more time-conscious than usual, I will <sup>try</sup> to ~~bring out~~ <sup>point out</sup> something of the fullness of the time-oriented dimensions of communion, ~~will for we need to~~ <sup>remind you</sup> that communion has more than one tense.

The first is the past tense. This is where we always begin as the old year ends. It has its drawbacks <sup>of course</sup> in a year as depressing as 1968. ~~Have you noticed~~ the newspaper listings of the top ten stories for the year?

1. The assassination of Robert Kennedy
2. The presidential elections
3. The Vietnam war
4. The invasion of Czechoslovakia
5. The murder of Dr. Martin Luther King
6. Student unrest, worldwide.
7. The seizure of the Pueblo
8. Space triumphs.
9. The BAN on birth control by the Pope.
10. The Nigerian Civil War

In the whole list there is only one unambiguously positive achievement -

~~the flight to the moon.~~ All the rest boils down to ~~which adds~~ to two murders, two wars, one invasion, one act of piracy, riots all over the world, a rather dubious papal decree, an election that made less than 50% of the voters unhappy, and only one unassailably positive achievement for 1968, the flight to the moon. [That is batting not much more than 15% for the year. that is past.] That is what we remember in 1968 - that and the hanging ~~of the first slaves~~. What a dismal memory.

~~But the great affirmation of the past tense of communion is that even in even the worst of the years and the greatest of tragedies there is hope.~~

And at first glance, the past tense of communion ~~and at first glance~~ <sup>seems to come with</sup> focus in almost as negative a way.

~~The past tense of communion is remembrance.~~ This do in remembrance of me. ~~And the very elements of communion--the bread of the broken body, and the wine of the blood that was shed--carry our minds back to the darkest day of history, when men crucified Jesus Christ, and God really did die.~~ <sup>And the very elements of communion--the bread of the broken body, and the wine of the blood that was shed--carry our minds back to the darkest day of history, when men crucified Jesus Christ, and God really did die.</sup> The world's <sup>answer</sup> to such tragedy is "Forget it". ~~Forget it~~ <sup>load your mind with unhealthy guilt</sup> But Jesus says, "Remember it". There is a theological necessity for this past tense of communion. He did not lightly say, "Remember", and the broken body and the shed blood are not lightly

Forget it. Cheer up

to be remembered. But "this is all the picture Christ has left to us of himself," as an old Puritan preacher said long ago (Charnock, 1628-1680). "He never appointed any images or crucifixes, never imprinted the features of his face upon Veronica's napkin.." He has left us (only) this dark glass...wherein we ~~see~~ may behold Him as Redeemer pouring out his blood for us," and as a Saviour, breaking his body for us.

There is no present and no future in communion without that past, for without it, we are, in Biblical terms dead. The Lord's Supper, like any meal, is only for those who are alive. The Supper does not save us, and give us life. It is not an evangelistic service. It did not convert Judas. We are alive, spiritually, and able to share in this communion only because of what Jesus did for us so long ago on that darkest of dark days, the day he ~~lived~~ died on the cross. This is the past we are called upon to remember at communion: that Jesus died, so that we might live, and eat and have fellowship together, as her around His table.

But the great affirmation of the past tense of communion is not that he is dead, but that he died. There is a difference, and that critical difference contains our Christian hope, the faith that in even the worst of the years and in the greatest of tragedies there is hope.

This brings us to the present tense of communion. The Lord who died is nevertheless here and present with us in communion. "He is the Lord humbled for communion with man," says Barth, "and likewise the Servant exalted to communion with God." He is Christ who died, yea rather, who is risen from the dead.

This is why we can come to the end of a year like 1968 without despair. Christians have always found hope in communion no matter how black the darkness, nor how shallow the fleeting gleams of light. In the third century, Cyprian, Bishop of Carthage, wrote to his friend Donatus: "This is a cheerful world, as I see it from my garden, under the shadow of my vine. But if I could ascend some high mountain and look out over the wide lands, you know very well what I would see: brigands on the highways, pirates on the seas, armies fighting, cities burning; in the amphitheater men murdered to please the applauding crowds, selfishness and cruelty and misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world.

" But I have discovered in the midst of it a quiet and holy people who have discovered a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are Christians, and I am one of them. "

That is what the present tense of communion means. We have found a great secret: communion with our living Lord, and with each other,-- a joy which is a thousand times better than any pleasures even in an incredibly bad world.

But there is a future tense of communion which holds out hope even for the ~~dark~~ world. The past was dark, but is the foundation of our hope. The present is dark, but we have found hope. The future will fulfill

There will still be darkness ahead, but the future will bring the fulfillment of our hope, a fulfillment that is caught up in the phrase, "till He come." "~~Yea~~ As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." A phrase that carries us out of the darkness of the past into the light.

Now I know, just as you know, that some of the most reliable scientific predictions for the future are as dark, perhaps darker even, than the depressing records of man's past. We live with predictions of impending nuclear holocaust, of world-wide famine, of a population explosion so staggering that in a few hundred years we will not even have room to sit down. But as a Christian I am not about to panic my way into the New Year. The future tense of communion is hope, not despair.

To begin with, there is a strong strain of optimistic common sense ~~about~~ in the Christian faith. And beyond that common sense, there is faith.

It is Christian common sense, for example, that discounts some of the more extreme of the current crop of prophets of doom, even when they are scientists. I am reminded of Mark Twain's irreverent caricature of scientific predictions, which I saw quoted not long ago by one of our Board Secretaries. Scientists had observed that in 176 years the Lower Mississippi had shortened itself 242 miles, or an average "of a trifle over a mile and a third per year." "Therefore" said Twain, taking off with wicked glee, "any calm person who is not blind or idiotic, can see that in the Old Coolitic Silurian Period the Lower Mississippi was upward of 1300 miles long and stuck out over the Gulf of Mexico like a fishing rod." And by the same token, he went on, any person can see that 742 years from now the Lower Mississippi will be only a mile and three-quarters long, and Cairo, Illinois and New Orleans will be one city plodding along under a single mayor. "There is something fascinating about science," he concluded. "One gets such wholesale returns of conjecture out of ~~such~~ such a trifling investment of fact."

No amount of statistics will persuade me that the future will be quite as bad as some people predict. My future belongs neither with the statistical pessimists nor to the conjectural optimists. The worst pessimists and the emptiest optimists, you know, are those who figure without God. They look too long at man. No wonder they vibrate like yo-yos between exultation and despair. Today the moon. Tomorrow the stars. And then they come back to earth. We've been here all along, and it is still incredibly bad.

But I lean to the side of the optimists, for God has come to earth too, and he will come again. Where he has been, it is never as bad as it might have been. and when He comes, it will be incredibly good. When the Kingdoms of this earth have become the Kingdom of our God, as he has promised, then we shall commune with Him not through the dark glass of these elements, the bread and the wine, but we shall see Him face to face. So do this in remembrance of Him, and do it looking for Him. For as oft as you eat this bread and drink this cup you do show forth the Lord's death, till He come.

It is an easy & a natural thing, in the presence of death  
to draw down all the window shades & speak in gloomy whispers.

~~We can justify it by Scripture:~~

~~"Truly the light is sweet....."~~

We quote Scripture in a wounded, resigned way:

"The Lord gave & the Lord hath taken away; blessed be  
the name of the Lord."

Or we recall gloomier passages——

But why? Why turn our faces from death as from something  
dark & unclean? The Lord has nothing to fear in death.

It's the paper she says death is the end — the end of flood.

---

She sleeps after giving herself utterly & completely to the  
service of the Lord. I find it difficult to recall anyone else on the  
mission field, either in China or here in Korea, so selfless in her devotion  
to her work. She was lost to herself in the service of others. That is  
all she seemed to think of. She had no time for herself.  
This is what Paul speaks of as "being the mind of Christ" —

THE CHINESE RING

\* Samuel H. Moffett  
\*\* Senior Homiletics  
\* October 2, 1941



St. Paul rightly says, "Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself." (I Cr. 11:28)

Dr. John Jansen, in his little book, "Guests of God", says we must always ask ourselves the question of the disciples at that first communion service "Lord, is it I". "Which of you will betray me," the Lord asks; and each disciple, suddenly anxious asks, "Lord, is it I." No man can be sure of himself, as he comes to this Supper. "In John's account," says Dr. Jansen, "Jesus rises from table and begins to wash the disciples' feet, saying, 'You are clean, but not all of you.' In her play The King's Supper, Dorothy Sayers has Peter whisper to John, 'John, why does he say that we are not all clean?' And John whispers back, 'I don't know, Peter, but when I look into my heart, I find it full of unswept, dusty corners.'"

Yes, no man can be sure of himself at the Lord's Supper, but that is not what we are gathered here to remember. We are to remember Him, and we can be sure of Him. For here we remember that he knows us even better than we know ourselves, and loves us anyway. "On the same night on which he was betrayed, the Lord Jesus took bread, and gave it to his disciples, saying, "This is my body, which is broken for you." The center of this service is not our sin, but the sacrifice He made to conquer sin; and we are to remember Him.

This is what we remember: "And when they came unto the place which is called the skull, there they crucified him... And Jesus said, Father forgive them; for they know not what they do... And there was darkness over the whole land. And at the ninth hour Jesus cried with a loud voice, My God, My God, why hast thou forsaken me? And when Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit; and having said this, he gave up the ghost... And when the centurion which stood over against him saw that he so gave up the ghost, he said, Truly this man was the Son of God... And all the multitude that came together to this sight, when they beheld the things that were done, returned, smiting their breasts. And all his acquaintance, and the women that followed with him from Galilee stood afar off, seeing these things." (Lk. 23:33-49 *passim*).

Like those women we are standing afar off, standing across the centuries, but like them also we see these things, --recalled for us now by the bread, his broken body, and the wine, the blood that was shed for us. And this takes all the emptiness away and focusses our minds and hearts on that great central act of God in history for man: the death of our Lord for sin. This is the purpose of the sacrament: it focusses us, heart, soul and mind in Christ. "This do in remembrance of me."

*Add: I think the death  
of Christ is the best  
of all things*

*But we are called to do more than remember - than good Friday and  
even Good Friday.*

"THIS DO IN REMEMBRANCE OF ME"

Luke 22:19

I have only a very few words to say now as we prepare for communion, -- a few words touching on the verse with which Jesus instituted this sacrament: "This do in remembrance of me."

I have always bothered me as a Christian that in obeying this simple request of Jesus, which I do almost automatically every few months, I run into trouble, the trouble being simply that it does become automatic, and the whole ceremony so easily turns into something empty or awkward. Why isn't communion a more natural and spontaneous thing for me?

Is it because I am not enough of a Christian. Or is it, as I would much rather tell myself, that I am just too low-church for it. We Protestants do not like too much pomp and circumstance in our public worship. Our liturgy is simple and straightforward. We have no gilded altars, no robed priests, no chanting. Our worship is so plain and unpretentious, in fact, that sometimes we find ourselves wondering why it has kept the rather elaborate ritual of the eucharist, or Lord's Supper. It is such a change from the usual simple Protestant service that it seems almost a throw-back to the Middle Ages, something the Reformers fought to get rid of when they slanted away the corruptions and ceremonies of Rome. We have discarded confession, the Mass, confirmation, extreme unction, holy water, candles: why do we keep the eucharist?

The answer, of course, is very simple. Jesus told us to. "This do in remembrance of me," he said, and as Christians we may we must obey.

But the trouble remains: how are we saved from a purely formal obedience? We know the dangers of ritual, of going through the motions of religion when the heart is not in it. We are quick enough to condemn it in other religions. I can remember Father taking me down to watch disapprovingly as gold-clad priests moved in stately procession through the incensed mysteries of a Romanist Mass with their clanging gongs and minor chants. And I've been taught to react just as disapprovingly to the central mysteries and rolling Latin of a Roman Catholic High Mass. But what keeps our ritual of the Lord's Supper from being just as empty?

I find great help to this end by turning again to our Lord's command: "This do in remembrance of me." To make the Lord's Supper meaningful and really Christian, two acts of the will are required. Jesus bids us remember, and do. But the meaning of the sacrament is neither in the remembering or the doing, but in Jesus Christ. "This do in remembrance of me."

~~It is the One we remember, far more than the thing we do, that counts.~~ <sup>emphasis</sup> ~~in remembrance of me," Jesus said.~~ <sup>It is the One we remember, far more than the thing we do, that counts.</sup> ~~the real stress is on what we remember, not what we do.~~ <sup>It is the One we remember, far more than the thing we do, that counts.</sup> But how easily our minds of interest stray with what we are doing--the ceremony, the technique; whether we have an altar like the Episcopalians, or a table like Presbyterians; whether we come forward like Methodists, or sit like Congregationalists; or gather about our table like Baptists. Jesus calls us here not to notice these things, but to remember Him.

For sure our sacrament here will be robbed of all its meaning because we do not grace--like first and last. Is it the word we are to remember? I

used for p 2 →

When is adventure →  
Ivanhoe:  
① chief expression  
② innovation  
③ single fact  
④ by  
⑤ flesh

Other De Camp  
in Jesus: water  
medicine

once heard a mission report that at the very moment that the only sacrament he ever attended, the elements were a loaf of coarse bread, and a kind of rice or barley water served in a battered tin cup. There was no wine; bread was no grapes on that desert plain. But there was communion, and our unity of fellowship, and the lifting of the heart and mind to the meaning of the cross on which our Saviour died. And that, after all, is what we do at the table for: not to examine the elements, but to be reminded of the death of Jesus Christ. "This do in remembrance of me."

This is what we are to remember:

"And when they came unto the place which is called Golgotha, where they crucified him... And Jesus said, Father forgive them; for they know not what they do... And there was darkness over the whole land. And at the ninth hour Jesus cried with a low voice, My God, My God, why have thou forsaken me?... And when Jesus had cried with a low voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost... And when the centurion which stood over him saw that he was giving up the ghost, he said, Truly this man was the son of God... And all the multitude that came together to that sight, when they beheld the things which were done, returned, striking their breasts. And all his acquaintance, and the women which followed him from Galilee, stood afar off, seeing these things."

Like those women, we are standing afar off, waiting across the centuries, but like them also we see these things--remembered for us by the bread, the broken body, and the wine, the blood of the new covenant. And this takes all the greatest mystery and makes our minds and hearts open to that great central act of God in history which makes possible our salvation: the death of our Lord for sin. This is the purpose of the ceremony, it focuses us, heart, soul and mind to Christ. "This do in remembrance of me."

For the sacrament is not only an exercise of memory. It demands another act of mind: obedience. In obedience to the importance of remembering Christ's death as the central purpose of the communion, let us not lose sight of the command, "This do..." [for this <sup>one place</sup> where we can break away from superstition. Jesus says something about the elements, the bread and wine, do. It was other, better, for who made the bread a "medicine of immortality" guaranteeing eternal life like a six-hour potent medicine; and it was other than the raised the wine to common Christians lest they would and receive the real, red miracle of the blood of Christ. Our Lord said nothing about what the elements would do, he is concerned about what we do. Heartfelt participation in the sacrament requires an act of obedience and an attitude of veneration to him without which all the moving memory of his death dissolves away in fearful sentiment, or becomes distorted into the strange ways of superstition and self-will.

Do not remember Charlemagne's baptism of the Saxons. Legend has it that after his bloody victory, he said, "be baptized or die." And the Saxons agreed, but with one reservation which they refused to reveal in advance. And the time came, the Saxons entered the river for baptism, but held their right arms high--their sword arms were not to be lowered. They were a race that if they yielded their right arm to Christ, they could no longer fight. That was no sacrament; that was only a ceremony. The sacraments demand complete surrender: "This do..." Obey.

Let us now as we come to the table of our Lord, remember, and obey. "This do in remembrance of me."

And now, O Heavenly Father, we thank you for the life, death and resurrection of your Son, our Lord and Saviour Jesus Christ. Remembering Him, as he commanded us, we break bread and share one cup, announcing his death for our sins and for the sins of the world, and proclaiming his victory over death and the power of His resurrection.

Bless and sanctify with your Holy Spirit, we pray, both us and these your gifts of bread and wine, that the bread which we break may be the communion of the body of Christ, and the cup of blessing which we bless, the communion of the blood of Christ.

And here we offer and present to you ourselves our souls and bodies, to be a reasonable, holy and living sacrifice.., as, <sup>now</sup> in the communion of all the faithful in heaven and on earth we pray that you will fulfill in us, and in all people, the purpose of your redeeming love through Jesus Christ our Lord..

And now, as our Saviour Christ has taught us, we pray the prayer he gave his disciples:  
OUR FATHER WHO ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE, ON EARTH AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY FOR EVER. Amen.

*The breaking of the bread..*

The Lord Jesus, on the night in which he was betrayed, took bread, and when he had given thanks, he broke it and said, This is my body which is broken for you. This do in remembrance of me.

*The pouring of the wine.*

In the same way he took the cup after supper, and said, This cup is the new covenant sealed in my blood. Whenever you drink it, do this, remembering me.

Every time you eat this break and drink the cup, you proclaim the death of the Lord, till He comes.

*The giving of the bread..*

Jesus said, I am the bread of life. He who comes to me will never be hungry; he who believes in me will never thirst. Take, eat, this is the body of Christ which is broken for you..

*The giving of the wine..*

Jesus said, I am the vine, you are the branches. Cut off from me you can do nothing. This cup is the New Covenant in the blood of Christ, which is shed for many for the forgiveness of sins. Drink this, all of you.

THE PEACE OF THE LORD JESUS CHRIST BE WITH YOU ALL.

(Let us pray) Almighty God, who hast built the church upon the foundation of the apostles and prop<sup>h</sup>ets, Jesus Christ himself being the

(over)

head cornerstone, keep the church together, as we are now, in unity that it my manifest your power and love among all the people of this earth to the glory of your name, through Jesus Christ our Lord...

Eternal Light, Immortal Love, we bless your name for all your servants who have kept the faith and finished their course and are at rest with you. Help us to abide in their fellowship and to follow their example, that we with them may sit down at the marrieage supper of the Lamb, which is in heaven. Amen.

And now may the God of peace, that brought ag- ain from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever, Amen.

Now if this is so, it

That is bad news for the Christian mission.

It means that the missionary is always carrying around with him the greatest single obstacle in the world to the success of his <sup>own</sup> mission. He's counter-productive — and surely, then, he's doomed to fail.

But the gospel is good news, not bad.

It is the gospel of God's grace, and grace is a power that removes obstacles, even the greatest obstacles. Which is why, I think, a Eucharist like this does with the Lord's Supper. Theologically we call this sacrament one of "the means of grace". One of the ways the grace of God becomes operative in our Christian lives, purifying us of selfishness, removing the great obstacle.

Do you remember the Bible verse that tells what Jesus said when he instituted the sacrament. He said "This do in remembrance of me."

It is not primarily a time to come together and remember our sins. That's part of it, of course — "All who are truly sorry...."

Renewal begins with Remembering

The Pantan, Charnock - this is "all the picture Christ has left to us of himself" "He never appointed any images or crucifixes, never imprinted the features of his face upon Veronica's veil" "He has left us (only) this dark glass.. wherein we may behold Him, a Redeemer pouring out his blood for us," - and a Saviour giving his body to be broken for us.

Without that kind of remembering there is no renewal.

Renewal begins with remembering

You ~~are~~ <sup>have been</sup> quite right in a conference like this

Which centers on renewal, to call it <sup>an</sup> "Advance" not a retreat. Forgetting the things which are behind, we are <sup>called</sup> to press on - in faith towards Him who makes all things new.

Renewal also begins with remembering. But may I dare to ~~So we look ahead.~~ But don't forget the looking back. <sup>Have you noticed how much history has illumined the Bible texts + the theology in the way th. Luther has</sup>

~~In a very real sense, renewal begins with looking back.~~ And how do the words of the institution of the Lord's Supper begin? This do in remembrance of me. Without ~~the~~ ~~act~~ of

Renewal begins with looking back -

We are to remember Him. The real meaning of the sacrament is not in our remembering, but in the one we remember. "This do in remembrance of me."



You have been very wise to call this conference, with its emphasis on spiritual renewal, an Advance not a Retreat. Forgetting the things that are behind we are called to press on in faith towards Him who makes all things new.

But may I <sup>to ask</sup> dare you ~~now~~ at the end ~~to look back~~. Renewal does not always begin with advance. Renewal usually begins with remembering - with looking back. Dr. Inelace <sup>recognized this</sup> ~~did~~ and that's a good precedent. Did you notice how he began with history, and <sup>of course</sup> the Bible. And there is an even surer precedent. How do the ends of the Institution begin - "This do in remembrance - Renewal begins with remembering -"

[But Jesus asks more of us at communion than an act of the memory; it takes an act of the will to give a communion service its lasting effectiveness. "This do" he says. Jesus said nothing about what the elements do. It's not the elements, really that count. I once heard a missionary say that of the most meaningful a holy communion he ever attended - a hunk of coarse bread and a kind of barley water served in a battered tin cup. No wine, pop, juice - but there was communion. Jesus was not concerned about what the elements do, what they are, and what we do. He is concerned about us, and what we do. "This Do..." And how I remember that last communion on a Sunday morning behind bars was certain...

was see with you

was in church - very

and now his people

Hammersfont [I didn't expect to see any students from the girls' school next door at the service, but I knew they had been warned. I had as we began, the door opened and a pile of girls came in.]

Monday night those for

"Remember <sup>Me</sup> and ~~Do~~"  
Lk. 22:19

I have only a very few words to say now as we prepare for the communion of the Lord's Table,--a few words touching on the verse with which Jesus instituted this sacrament: "This do in remembrance of me." ~~Remember, and do.~~ To make the Lord's Supper meaningful and Christian, rather than ritualistic and superstitious, ~~two~~ <sup>two</sup> acts of the will ~~are~~ <sup>is</sup> required. We are to remember Him, ~~and do what He says.~~ ~~But~~ <sup>And</sup> the real meaning of the sacrament is ~~neither~~ <sup>not</sup> in the remembering ~~or the doing,~~ but in Jesus Christ, <sup>whom we remember</sup> "This do in remembrance of me".

This is not a time primarily for self-examination and for remembrance of our sins and shortcomings, though that has its place around the table. "All" who are truly sorry for their sins..." the service begins, and there is no communion without repentance. ~~But the center of~~ <sup>the</sup> the service is not our sin but the sacrifice He made to conquer sin. We are to remember Him.

And this is not a time primarily to remember our burdens and our sufferings, though that too has its place. To those who would be delivered from their burdens, the service says, "come that we may find refreshing and rest unto our souls." But the center of the service is not our suffering, but Christ's.

My mind goes back to the first communion I celebrated on my return to Korea in 1955. Otto DeCamp invited me to go with him to service in a little village just down the Han River below Seoul, the town of Haengju. It stands at the point where the forces that stormed ashore in the Inchon landings had to cross the river on their bloody way to capture Seoul in September 1950. It was held by the Communists; it had to be taken. So we brought our guns up. I am told that if a whole battery of guns is trained on a target and fired simultaneously by a timed mechanism the percussive effect is much greater than when the same number of shells are dropped one by one on the target. And this is how we had to take Haengju. The big guns were swung around in grim unison, and the electrical timers pushed off the shells in one great blinding blast that virtually wiped the little village off the hills. Of the 70 Christian homes in the village, 67 were completely destroyed.

*Now that village had was where I had come to celebrate Communion just 2 yrs. after the end of the war.*  
I thought of that as I watched the Christians in that little church prepare for the communion service. There was an intensity about it which I had not felt at home. Some were weeping. But suddenly it struck me that it was not the memory of their own suffering and destruction and death that moved them so. They were doing precisely what this text of ours commands, what Jesus asked. They were remembering, yes--but remembering Him. The meaning of the sacrament is not in the remembering, but in Jesus Christ. And they were remembering not what they had suffered, but what Jesus had suffered for them. *And in that remembrance, they found peace - even as they wept.*

heard this, I felt ashamed. I had fallen short of the expectations of my church members. In the past I was too busy with many things and did not get close to the people except preaching at them every Sunday. "What kind of pastoral work was this?" I asked myself. I was in fact disloyal to God. As we started our Bible class in the Hanchuan Church for the first time, by singing "Blest Be the Tie that Binds," my heart was pounding with emotion.

Let all of us, colleagues and fellow Christians, tear down the walls that separate us from God and from one another. By the blood of Christ, let us cleanse ourselves, to uproot, to pull down, to demolish and to throw away the sins deeply hidden in us. Let us create a new heart loving God and people. We will then sing "My God I love you because you first loved us."

The government will pay for all the costs of the moving of our church. Although there are losses in this move, our gain is far beyond the loss: the love for church and country, the spirit of glorifying God, and the close bond between people and with God. As the Prophet Haggai said, "The new temple will be more splendid than the old one."

(A free translation from an article by  
Rev. Ms. Wang Shengcai 王绳彩, pastor  
of Zhengzhou Christian Church  
-- Tian Feng, 12/86)

## Bread Breaking in Hui-en Church

Since January 1985, a service of the breaking of bread has been held every Sunday except the first Sunday of the month, from 10:30 to 11:30 am at the Hui-en Church, 375 Shaanxi Bei Lu, Shanghai. The service is patterned after the Lord's Supper in the early church, using one loaf of unleavened bread and one common cup. Participants wait for the leading of the Holy Spirit to sing, pray, give thanks and praises or speak words of remembrance.

In the past, this form of worship was mainly used in the "Little Flock" groups. Under the principle of "mutual respect," the church in Shanghai has made this particular form of service available to Christians who prefer and feel more at home with it. Though many former "Little Flock" members do take part in the service at Hui-en Church, the intention is not to revive any former denominationalism. As regular service of Holy Communion is held on the first Sunday of each month, the service of the breaking of bread will not be held on these days. Those who usually join the bread-breaking service would then participate with the rest of the church in the service of Holy Communion.

The provision of this form of service is not without controversy. In different parts of the country there have been requests to hold separate services of worship in the church on the basis of liturgical preferences. Would the experiment in Hui-en Church be setting a precedence which may revive denominationalism? Christians in Shanghai openly admit the possibility of such a danger. They are courageous as they seek diversity and work for the unity of the church. (from Tian Feng 11/86)

# The Presbyterian Outlook

copy for Dr. Sam Moffatt



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VOLUME 162 SEPTEMBER 29, 1980 NUMBER 38

## WORLD COMMUNION OCTOBER 5

### John Calvin on the presence of Christ in the Lord's Supper:

... I freely accept whatever can be made to express the true and substantial partaking of the body and blood of the Lord, which is shown to believers under the sacred symbols of the Supper—and so to express it that they may be understood not to receive it solely by imagination or understanding of the mind, but to enjoy the thing itself as nourishment of eternal life.

--INSTITUTES IV, XVII, 19

Now if anyone should ask me how this takes place, I shall not be ashamed to confess that it is a secret too lofty for either my mind to comprehend or my words to declare. And, to speak more plainly, I rather experience than understand it. Therefore, I am here to embrace without controversy the truth of God in which I may safely rest. He declares his flesh the food of my soul, his blood its drink. I offer my soul to him to be fed with such food. In his sacred Supper he bids me to take, eat, and drink his body and blood under the symbols of bread and wine. I do not doubt that he himself truly presents them, and that I receive them." And receiving them, we do become one <sup>with Christ</sup> ~~with the bread, not the wine~~

--INSTITUTES IV, XVIII, 32

From Lewis Battle's translation (Westminster Press, 1960).

Edited by John T. McNeill.

There are always two elements in this sacrament - the bread and the wine - the body and the blood. Two elements but one Christ. We are not asked to remember the elements, but to remember Christ. ~~that unites us~~ <sup>that unites us</sup>

Don't cut it into too small pieces

of our unity in Christ - the bread of the wine - and use them not to confirm the fellowship, but to split the church.

In the same way also, <sup>he took</sup> the cup, after supper, saying, "This cup is the new covenant in my blood. Do this as often as you drink it in remembrance of me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death till he comes.

Thine cup is the NT in my blood.

There are always two elements  
in the sacrament: the bread and  
the wine, the body and the blood.  
And they belong together - ~~they~~  
there is only one Christ, and one fellowship.  
~~body~~ - one

Princeton Theological Seminary

A SERVICE

OF

WORD AND TABLE

“He brought me to the banqueting  
house, and his banner over me  
was love.” *Cant. 2:4.*

Miller Chapel

January 30, 1984

# WORSHIP

11:00 A.M.

## ASSEMBLING IN GOD'S NAME

Organ Voluntary	"O Morning Star, How Fair and Bright"	<i>Dietrich Buxtehude</i>
Call to Worship		Dr. Thomas G. Long
Hymn 415 (HB)	"O Morning Star, How Fair and Bright"	<i>Frankfort</i>
Prayer of Confession		

Most merciful God, we confess that we are in bondage to sin and cannot free ourselves. We have sinned against you in thought, word and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.

Declaration of Pardon		Dr. Long
Response	"This Is The Feast" Lutheran Book of Worship, 1978 (Choir and People singing – see insert for music)	

## PROCLAIMING GOD'S WORD

Old Testament Lesson	Isaiah 61	Dr. Long
Psalter	Psalm 23	<i>Malcolm Williamson</i> (The Congregation sings the antiphon below after each verse.)

CONGREGATION

The image shows two staves of musical notation for a congregational antiphon. The first staff begins with a treble clef, a key signature of three sharps (F#, C#, G#), and a common time signature (C). It features a whole note rest followed by a double bar line with repeat dots. The melody starts on a dotted quarter note 'Al', followed by eighth notes 'le-lu-ia,'. The second staff continues the melody with eighth notes 'al-le-lu-ia,' and ends with a quarter note 'ia,'. The lyrics are printed below the notes.

Al - le - lu - ia, al - le - lu - ia,  
al - le - lu - ia, al - le - lu - ia,

New Testament Lesson	Galatians 6:1-10	Dr. Sandra Read Brown
Sermon	"The Cost of Caring"	Dr. Brown





THIS IS THE FEAST



A This is the feast of vic-to-ry for our God. Al - le - lu - ia.



B Wor - thy is Christ, the Lamb who was slain, whose



blood set us free to be peo - ple of God.



Pow - er and rich - es and wis - dom and strength, and



hon - or and bless - ing and glo - ry are his.



This is the feast of vic-to-ry for our God. Al - le -



lu - ia. Sing with all the peo - ple of



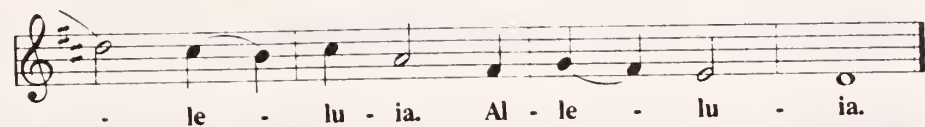
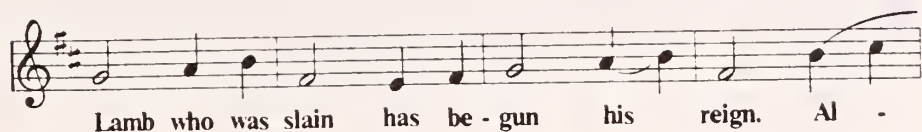
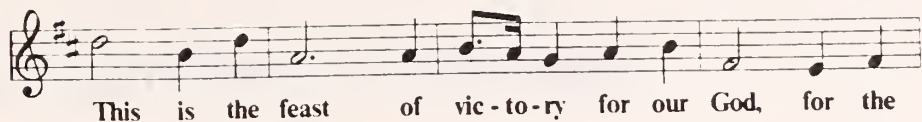
God and join in the hymn of all cre - a - tion:



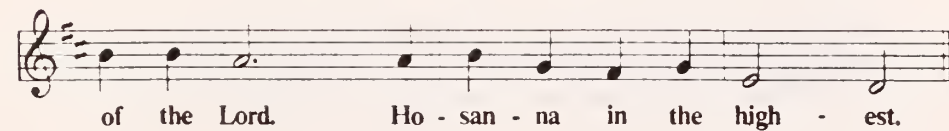
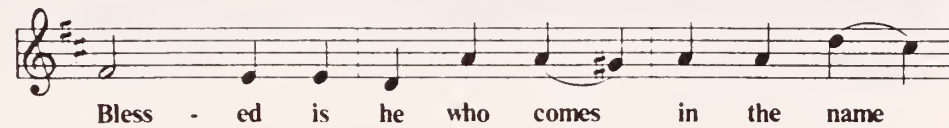
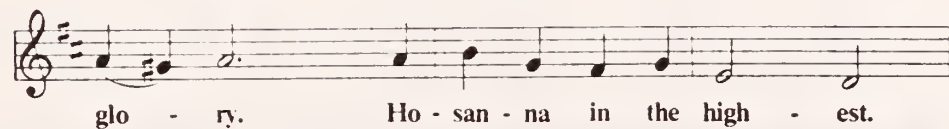
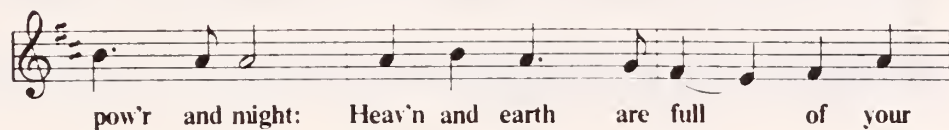
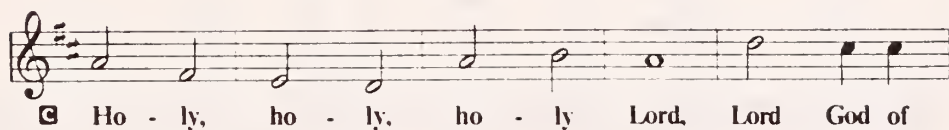
Bless - ing and hon - or and glo - ry and might be to



God and the Lamb for - ev - er. A - men.



HOLY, HOLY, HOLY



Today's service music is reprinted from the Lutheran Book of Worship, © 1978, by permission of the publishers, representing the copyright holders.

## Now Let Us from This Table Rise

1. Now let us from this ta - ble rise re - newed in  
 2. With minds a - lert, up - held by grace, to spread the  
 3. To fill each hu - man house with love, it is the  
 4. Then grant us cour - age, O - our God, to choose a -

bod - y, mind, and soul; With Christ we die and  
 Word in speech and deed, We fol - low in the  
 sac - ra - ment of care; The work that Christ be -  
 gain the pil - grim way And help us to ac -

live a - gain, his self - less love has made us whole.  
 steps of Christ, at one with us in hope and need.  
 gan to do we hum - bly pledge our - selves to share.  
 cept with joy the chal - lenge of to - mor - row's day.

WORDS: Fred Kaan, 1968

MUSIC: *Grenoble Antiphoner*, 1753

DEUS TUORUM MILITUM  
LM

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## RESPONDING TO GOD'S WORD

Hymn H-27 (MH)

“My Song is Love Unknown”

*Love Unknown*

Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

## CELEBRATING THE LORD'S SUPPER

Invitation to the Table

The Institution of the Supper and Eucharistic Prayer

*Minister:* The Lord be with you.

*People:* And also with you.

*Minister:* Lift up your hearts.

*People:* We lift them to the Lord.

*Minister:* Let us give thanks to the Lord our God.

*People:* It is right to give God thanks and praise.

*Minister:* Truly it is right and good to glorify you, at all times and in all places, to offer you our thanksgiving O Lord, Almighty and Everlasting God. Through your living Word you created all things, and pronounced them good. You made human beings in your own image, to share your life and reflect your glory. When the time had fully come, you gave Christ to us as the Way, the Truth and the Life. He accepted baptism and consecration as your Servant to announce the good news to the poor. At the last supper Christ bequeathed to us the eucharist, that we should celebrate the memorial of the cross and resurrection, and receive his presence as food. To all the redeemed Christ gave the royal priesthood and, in loving his brothers and sisters, chooses those who share in the ministry, that they may feed the Church with your Word and enable it to live by your Sacraments. Wherefore, Lord, with the angels and all the saints, we proclaim and sing your glory:

*All:* “Holy, Holy, Holy” Lutheran Book of Worship, 1978  
(Choir and People singing – see insert for Music)

*Minister:* O God, Lord of the universe, you are holy and your glory is beyond measure. Upon your eucharist send the life-giving Spirit. May the outpouring of this Spirit of Fire



## RESPONDING TO GOD'S WORD

Hymn H-27 (MH)

“My Song is Love Unknown”

*Love Unknown*

Nicene Creed

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*Minister:* O God, Lord of the universe, you are holy and your glory is beyond measure. Upon your eucharist send the life-giving Spirit. May the outpouring of this Spirit of Fire

transfigure this thanksgiving meal that this bread and wine may become for us the communion of the body and blood of Christ. As we partake of Christ's body and blood, fill us with the Holy Spirit that we may be one single body and one single spirit in Christ, a living sacrifice to the praise of your glory.

*People:* **Come, Creator Spirit.**

*Minister:* May this Creator Spirit accomplish the words of your beloved Son, who in the night in which he was betrayed, took bread, and when he had given thanks to you, broke it and gave it to his disciples, saying: Take, eat: this is my body, which is given for you. Do this for the remembrance of me. After supper he took the cup and when he had given thanks, he gave it to them and said: Drink this, all of you: this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this for the remembrance of me. Great is the mystery of faith.

*People:* **Your death, Lord Jesus, we proclaim! Your resurrection we celebrate! Your coming in glory we await!**

*Minister:* Lord, we celebrate today the memorial of our redemption: we recall the birth and life of your Son among us, his baptism by John, his last meal with the apostles, his death and descent to the abode of the dead; we proclaim Christ's resurrection and ascension in glory, where as our Great High Priest he ever intercedes for all people; and we look for his coming at the last. United in Christ's priesthood, we present to you this memorial: Remember the sacrifice of your Son and grant to people everywhere the benefits of Christ's redemptive work.

*People:* **Maranatha, the Lord comes!**

*Minister:* United by one baptism in the same Holy Spirit and the same Body of Christ, we pray as God's sons and daughters.

*All:* **Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, forever. Amen.**

Communion of the People

### GOING OUT IN GOD'S NAME

Hymn "Now Let Us From This Table Rise" *Deus Tuorum Militum*  
(See insert)

Benediction

Organ Voluntary God Among Us from "La Nativité Du Seigneur" *Olivier Messiaen*

\* \* \* \* \*

Preacher: The Reverend Doctor Sandra Read Brown  
Assistant Professor of  
Pastoral Theology

Celebrant: The Reverend Doctor Thomas G. Long  
Associate Professor of  
Preaching and Worship

Music: Princeton Seminary Chapel Touring Choir  
Mr. David A. Weadon  
Director of Music and Organist

Service Notes: Much of this service was adapted from "The Eucharistic Liturgy of Lima" prepared for the Faith and Order Commission of the WCC and first used in January 1982.

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Princeton Theological Seminary

THE SACRAMENT

OF

The Lord's Supper

“He brought me to the banqueting  
house, and his banner over me  
was love.” *Cant. 2:4.*

Miller Chapel

January 31, 1983

# WORSHIP

11:00 A.M.

## THE APPROACH

The Organ Voluntary	How Brightly Shines the Morning Star	<i>Dietrich Buxtehude</i>
The Call to Worship		Dr. Macleod
The Hymn No. 415	“O Morning Star, How Fair and Bright”	<i>Frankfort</i>
The Collect for Purity (the people seated)		
The Prayer of Confession		

Most holy and merciful Father, we acknowledge and confess in thy presence, our sinful nature prone to evil and slothful in good, and all our shortcomings and offences against thee. Thou alone knowest how often we have sinned, in wandering from thy ways, in wasting thy gifts, in forgetting thy love. But thou, O Lord, have pity upon us, who are ashamed and sorry for all wherein we have displeased thee. Teach us to hate our errors, cleanse us from our secret faults, and forgive our sins, for the sake of thy dear Son our Savior. And O most holy and loving Father, send thy purifying grace into our hearts, we beseech thee, that we may henceforth live in thy light and walk in thy ways, according to the commandments of Jesus Christ our Lord.

The Choir and People: “Lord, have mercy”	<i>Healey Willan</i>
The Words of Assurance by the Minister	
The Choir and People (standing): “Glory to God in the highest”	<i>Healey Willan</i>

## THE PROCLAMATION OF THE WORD

The New Testament Lesson	I Corinthians 11:23-26	
The Sermon		Dr. McCord
The Apostles' Creed		

We believe in God the Father Almighty, Maker of Heaven and earth;  
And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven; and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

We believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

## THE FELLOWSHIP OF THE UPPER ROOM

### The Great Entrance

The Choir: “Ye Gates Lift Up Your Heads”  
(Psalm 24)

*St. George’s Edinburgh*

### The Sentences

The Hymn No. 104 (the people seated)

“The Lord’s My Shepherd”

*Crimond*

### The Words of Institution

The Prayer of Consecration:

The Lord be with you

*And with your spirit*

Lift up your hearts

*We lift them up unto the Lord*

Let us give thanks to our Lord God

*It is meet and right so to do*

*Minister:* It is very meet, right, and our bounden duty that we should at all times give thanks unto thee, O Lord, our Heavenly Father, for all thy bounties known and unknown; but chiefly are we bound to praise thee for thy great love wherewith thou has drawn us to thyself in Christ and made us to sit in heavenly places with him, who is our Peace.

Therefore, with angels and archangels and all the company of heaven, we laud and magnify thy glorious name, evermore praising thee and singing:

*Choir  
and  
People:*

**Holy, Holy, Holy, Lord God of Hosts; Heaven and earth are full of the majesty of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the Highest.**

*Minister:* Verily holy, verily blessed, art thou, Almighty and Merciful God, who didst so love the world that thou gavest thine only-begotten Son, that whosoever believeth in him should not perish but have everlasting life.

*People:* **Not as we ought, but as we are able, do we bless thee for his holy incarnation, for his perfect life on earth, for his precious sufferings and death upon the Cross, for his glorious resurrection and ascension, for his continual intercession and rule at thy right hand, for the promise of his coming again, and for his gift of the Holy Spirit.**

*Minister:* Wherefore, having in remembrance the work and passion of our Saviour Christ, and pleading his eternal sacrifice, we thy servants do set forth this memorial, which he hath commanded us to make; and we most humbly beseech thee to send down thy Holy Spirit to sanctify both us and these thine own gifts of bread and wine which we set before thee, that the bread which we break may be the Communion of the body of Christ, and the cup of blessing which we bless the Communion of the blood of Christ; that we, receiving them, may by faith be made partakers of his body and blood, with all his benefits, to our spiritual nourishment and growth in grace, and to the glory of thy holy name.

*People:* **And here we offer and present unto thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice; and we beseech thee mercifully to accept this our sacrifice of praise and thanksgiving, as, in fellowship with all the faithful in heaven and on earth, we pray thee to fulfill in us, and in all persons, the purpose of thy redeeming love; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honor and glory be unto thee, O Father Almighty, world without end.**

*Minister:* And now, as our Saviour Christ hath taught us, we humbly pray, saying: Our Father who . . .

The Fraction and the Raising of the Cup

The Choir and People: "O Lamb of God"

*Healey Willan*

The Communion of Ministers and People

The Prayer of Thanksgiving (in unison)

O Lord God, Father of our Lord Jesus Christ: we render to thee all glory, thanks, and praise for thy great goodness in permitting us to make this memorial of thy Son our Saviour and his sacrifice upon the Cross; for receiving us into communion with him and with all who love him; and for feeding us at thy Table with this spiritual food. And we most humbly beseech thee to accept us as again we dedicate ourselves to thee, and so to assist us with thy grace, that we may continue in this holy fellowship, and live henceforth to thy glory.

We rejoice that our Lord Jesus Christ has been raised from the dead to go and prepare a place for us in thine eternal presence. We rejoice that a great multitude, which no one can number, surrounds his throne, including those whom we knew and loved and with whom we worshipped here on earth. Keep us in fellowship with Christ and so with them and the Church triumphant, and bring us at last to take our place with them; through Jesus Christ our Lord, to whom with thee, O Father, and the Holy Spirit, be glory and praise, world without end.  
Amen.

The Hymn

"Alleluia! Sing to Jesus"

*Hyfrydol*

1 Alleluia! Sing to Jesus;  
His the scepter, his the throne;  
Alleluia! His the triumph,  
His the victory alone.  
Hark! The songs of peaceful Zion  
Thunder like a mighty flood:  
"Jesus out of ev'ry nation  
Has redeemed us by his blood."

2 Alleluia! Bread of heaven,  
Here on earth our food, our stay;  
Alleluia! Here the sinful  
Flee to you from day to day.  
Intercessor, friend of sinners,  
Earth's redeemer, hear our plea  
Where the songs of all the sinless  
Sweep across the crystal sea.

3 Alleluia! King eternal,  
Lord omnipotent we own;  
Alleluia! Born of Mary,  
Earth your footstool, heav'n your throne.  
As within the veil you entered,  
Robed in flesh, our great high priest,  
Here on earth both priest and victim  
In the eucharistic feast.

4 Alleluia! Sing to Jesus;  
His the scepter, his the throne;  
Alleluia! His the triumph,  
His the victory alone.  
Hark! The songs of peaceful Zion  
Thunder like a mighty flood:  
"Jesus out of ev'ry nation  
Has redeemed us by his blood."

*Lutheran Book of Worship, 1978*

The Benediction

The Organ Voluntary on *Hyfrydol*

*Ralph Vaughan Williams*

\* \* \* \* \*

Preaching: The Reverend James I. McCord  
President of the Seminary

Celebrant: The Reverend Donald Macleod  
Francis L. Patton Professor  
of Preaching and Worship

Princeton Seminary Chapel Choir  
Mr. David A. Weadon  
Director of Music and Organist



STORIES OF WORLD COMMUNION



# In Remembrance of Me

*Stories of*  
WORLD COMMUNION

---

*1943*

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA  
156 Fifth Avenue, New York 10, N. Y.



## Foreword

THE IDEA OF AN ANNUAL WORLD COMMUNION SUNDAY, when Christians everywhere might observe the Sacrament of the Lord's Supper on one given day in the inspiring and strengthening experience of world fellowship with their Lord and with each other, was born in the hearts of three Presbyterians in the spring of 1936. The entire denomination soon took hold of this. Before long the plan was given major emphasis in Presbyterian churches and missions in many lands. Now most denominations all over the world participate. The first Sunday in October has become the traditional date. This increasingly significant spiritual event holds the secret and promise of world brotherhood and peace.

I happened to be in Teheran on the first World Communion Sunday. There, by candlelight at the vesper hour, in a quiet little church, with those whose language I could not understand but by whose faith I was humbled and strengthened, in holy remembrance we partook of the bread and the cup with our Lord and with each other, aware that we were in sacred fellowship with countless world Christians.

Five years later, the first Saturday in October, 1941, arriving by plane in Singapore, to family and board associates we cabled, "With you tomorrow in World Communion." The next day with Christian friends at the doorway of some ten churches—British, Indian, Chinese, and Japanese—we stood in awesome silence as we watched men and women of many races join in the comfort, power, and the eternal and ecumenical meaning of the Sacrament. Then at early evening amid the lights of old Singapore, so soon to undergo its terrible tragedy, in a beautiful English Presbyterian Church, we worshiped in World Communion.

Christians are confident that the reality of fellowship in Christ cannot be destroyed. Bombs and guns will never conquer the truth of Christ, nor will war ever break the tie that binds hearts in Christian love. To give evidence of this faith these little stories of great love have been gathered. They are but a few among many. All are in the spirit of World Communion even though some of the occasions were not on the appointed day.

Those who share here know Whom they have believed and are persuaded that He is able to keep that which they have committed unto Him, until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

CHARLES TUDOR LEBER

*August, 1943*



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## Think of It



ANY people especially the Christians, were in a grateful mood. It was in 1941. The fall monsoon from the northeast broke the damp heat of summer earlier than usual. The rainy season was past and the cloudless days were ahead. A good rice harvest was in the offing. There would be food but at inflationary prices. Then, too, there was a slight upturn in local business following months of devastating bankruptcy caused by a plundering raid made by the enemy into our city and five other districts on our section of the coast six months previously. Yes, there were many things for which a Christian could be deeply grateful.

The local church gathered for worship in the assembly room of the King Kwong Primary School on the Presbyterian Mission Compound outside the city. Thus the breaking up of worship services in the city church building by air raids was avoided. The week before the minister announced the forthcoming observation of World Communion Sunday. Weather was inviting. There was keen awareness of the perils of existence. Christians knew where they could get strength to be "more than conquerors." The very act of going to the house of God was healing to the soul. People were slow in arriving. As usual the service did not begin on time. Did it ever begin on time? Those impatient missionaries who want to begin meetings by the clock! Some primary school girls who sang in the choir were late in arriving. Their white surplices were put on quickly and one of the choir hung the blue voile scarfs around their necks.

The procession got under way. The organist had played the prelude over and over and greeted the choir with a brow that was reminiscent of the rainy season just brought to a close. But much that was disturbing and distracting was hushed in silent prayer followed by a liturgical

prayer and the singing of "The Church's One Foundation Is Jesus Christ Her Lord." Immediately we were in a realm of thought and experience unknown to the non-Christian world. That hymn contains some overpowering and revolutionary ideas.

Before us was the Communion table. The sermon was not the hub of the service this time. The minister dealt with thoughts that have not been exhausted after nineteen hundred years of study and experience. Much of the sermon was reiteration and paraphrase of the fact that it was World Communion Sunday. Looking over the audience one wondered what "World" and "Communion" meant to many of the listeners. For some "World" was too much to handle intellectually. The distance some had had to walk from the village to the church in the city was far enough. Some folk were laboring with the thought of "China." There were others in the audience who would grace any community in any age. They could feel spiritually at home among any people. They were aware of the fact that the Christian community cut across nation and race and that Christianity had a mission.

Then there was the mystery of the Communion. Some had come to receive the elements for the first time. We cannot fully appreciate their experiences but between them and the maturer Christians there was a common bond. Some in the audience had a magical concept of the Lord's Supper. If one had time to probe into the minds and souls of the worshipers one would have found Calvinistic, Lutheran, and Roman Catholic concepts of the Sacrament. The minister tried to bring some unity into our thinking. As the elements were passed some seemed to be irreverent, others were immersed in meditation, but as we communed all felt drawn closer to our Lord and to each other. Before we went out we sang a familiar hymn. People tarried a little longer on that Sunday at the door of the church. Sky and nature seemed so beneficent. There was so much genuine well-wishing and good will. And all the world round Christians were thinking and praying for each other on that day. Think of it!

HERBERT H. POMMERENKE

*China*

## It Was a Happy, Happy Day



**I** WAS MAKING a trip around among the groups in East District with my new Biblewoman when I learned that seven of the groups in the far end of the territory were to gather at Kwangtan, on the auto road, for the World Communion Service the first Sunday in October. Pastor Kim, the only ordained Korean in East District then, and a number of us from Tuksootaw started out for our ten-*li* walk (three miles). Some rode on bicycles, a few came by bus part or all of the way, but most people had to walk, crossing streams and mountains, bringing their lunch and Bible and hymnbook. Some came seven miles, with the same distance to walk for the return trip that evening.

Kim Tari was the faithful Biblewoman who had built up the Kwangtan group and helped to put up the new church building. An elder from the mountain church at YongMoonKol was supposed to bring wild grape juice for the service but when it hadn't appeared by Saturday, she got on her bicycle that she was just learning to ride, and went seven miles to Yongmori and brought back a bottle. It proved to be port wine, with iron! But she, all unconscious of what the bottle said in English, proceeded to get it all poured out in little dishes on low tables on the church platform. So many folks crowded in, all seated on the floor, that I had to stay near the platform while we had Sunday school, several of the Biblewomen teaching the lesson. I finally had the courage to ask to see the bottle from which the stuff had been poured, as the odor was so suspicious, and when she learned of the mistake, she hurried out to a house near by, got some brown sugar and mixed it with water. That was used instead.

Elders from several of the churches assisted Pastor Kim in passing the elements, when it came time for that part of the service after the

regular worship and sermon. Many of the two hundred or so who gathered could not take part in the Communion as they were not yet baptized members, but it must have been a great inspiration to them to continue to study and grow in grace so they could be baptized.

We went outdoors under the trees, for the church was in a fine grove, for lunch. Some of us were served hot rice and soup. There was hot water for all. Then we gathered for a picture after which we proceeded back to the church for an informal program of scripture recitations and songs. Kim Tari had prepared many of the local children to take part, then others were called upon. It was a happy, happy day.

JEAN DELMARTER

*Chosen*



### III.

## That God Would Bring Peace



GOOD many world-wide Communion Sundays have I had in Japan. The World Communion Sunday was a great event in the large church in Sapporo where Onomura San is pastor. I have attended most of them there.

But let me describe briefly the experience in the little church in Maru Yama in 1941. Here we had held World Communion every year and had tried to make a lot of it in order to show that Christianity was universal and not for any one country. I suppose we had probably seventy in our little gathering. Of course the Communion Service was an inspiration itself but I can never forget the prayers that were offered. I have often thought and said that when it comes to the matter of praying the Japanese Christians are our superiors. Many times I have heard two or three trying to pray at the same time. This was in the sixth year of the war with China and yet many prayed that China and Japan might become friends again. A good many of the young men from the church had entered the army and navy and a number of them had come home in boxes. It was estimated that at least one half million men had been lost by Japan. This was over two years ago. Yet here were Japanese Christians praying that God might lead and direct the country with which Japan was fighting and bring peace. They did not pray for victory for their own country but that God would bring peace.

LEO C. LAKE

*Japan*

#### IV.

## First Be Reconciled



THE DAYS had been full of many new situations. They were being faced at the Annual Meeting of the Presbytery in Santiago on the beautiful campus of Institute Ingles. Perplexing questions of mission and church relationships had been painstakingly studied and prayed over for solution. Strong minds had advocated policies representing the mission group. Nationals had come forward with a program.

As this eventful week closed, a Communion Service was to be held. The solemnity of the hour was most marked. Hearts had sought to know God's will. We felt the impact of "lo, I am with you alway."

Suddenly one pastor stood up and exclaimed, "I am not prepared to commune until I have straightened out a quarrel with a brother across the aisle." They left the room together and later returned with glowing faces. It was literally, "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." How others of us searched our hearts as we realized that one who had come only one generation in the Evangelical faith felt so deeply that petty strife had no place at the Lord's table.

In that hour the Jesus of the Upper Room came into our midst. We were very conscious of His presence. Differences of opinion were submerged and a warmth of Christian love flowed through our hearts. Brother linked arm with brother. The Chilean Presbytery went forth on a campaign of prayer and soul winning with new hearts. Since then the revival efforts have been intensified. "Chile for Christ" has been the watchword. Surely He had been in our midst that wonderful day.

ROSALIE EDWARDS HOOPER

*Chile*

## A Vital Part of the Body of Christ



THE TIME for World Communion Day was not far off and the six pastors in Chiengmai field were meeting with the missionary to decide how the twenty-four churches of that area could all be served in the one day. Finally a program was worked out which covered all the churches except Muang Fang, 150 kilometers away. How was this church to be reached? Everyone felt that since it was the most isolated of all the Christian groups a special effort should be made to send someone there. The missionary was just back from furlough and so it was unanimously agreed that he should make the trip.

World Communion Sunday comes at rather an inconvenient time in Thailand. The rainy season is just about over but the waters are far from dried up. One half of the road to Muang Fang was over a typical cart trail with plenty of mud and many of the streams unbridged. The work at the Theological Seminary had already begun and so the trip had to be made quickly. It was planned that the missionary should leave Chiengmai on Thursday afternoon, reach Muang Fang Saturday, spend Sunday with the church, and return to Chiengmai by Tuesday afternoon. Preparations were made for the trip. A horse was hired but unfortunately when it appeared it was found to be so small that the missionary's feet almost dragged the ground. It was certain that the little animal would be unable to carry a 170-pound bulk over that muddy trail. So the horse was returned with thanks and the journey was begun on foot.

Touring was not a new experience to the missionary but that trip was the most difficult he had ever undertaken. The trail was worse than he anticipated. One of the carriers dropped out but in spite of it all Muang Fang was reached late Saturday evening. The people had

been hoping that someone would come but they hardly expected anyone would.

On Sunday morning when we gathered together for the Communion Service, an atmosphere of thanksgiving could be felt. Isolated as they were this little group of Christian people were made to feel that they were a vital part of the body of Christ. Several children were brought for baptism; a number of adults were received into the church. Perhaps best of all, two of the leading men of the church who had been alienated from one another were reunited in the fellowship of Christ. Footsore as he was, the missionary was deeply grateful that all the effort involved had been more than worth-while.

The brief day of fellowship was soon over. Early Monday morning the return journey was begun. Wading through the mud, pushing on toward home was not nearly so difficult because of the memories of the day of fellowship with the Christian friends at Muang Fang. Chiangmai was reached ahead of schedule, but for ten days following the Seminary students had to come to the missionary's house for classes. The blisters acquired by walking through the mud became infected and a willing but weary missionary had to stay in bed for nearly two weeks before they healed.

N. CARL ELDER

*Thailand*

## We Were a Very Small Group



OUR years ago, while we were still in Chiengmai, there were a number of missionaries from our station home on furlough. In order to reach all the churches and groups for the important day of World Communion Sunday it was necessary for the Seminary students to take as active a part as possible. My husband went to the church most inaccessible.

It was arranged that I would drive our car and take one of the evangelists together with one or two students to Chieng Dao, about 75 kilometers from Chiengmai. That would be the first service. We had two others to attend before the day was over.

We were on our way from Chiengmai at seven thirty Sunday morning, as it would take us some little time to arrive at our first stopping place. We had no difficulty in reaching Chieng Dao. The group was small. We met in one of the homes, as there was no church building. We sat on the floor and were very quiet as the evangelist directed our thoughts to the Communion taking place throughout the world and the meaning it held for us all. We used small, white china cups served on wooden trays. The bread had been brought from our home as well as the tamarind juice we used in place of the usual grape juice. We knew that even though we were a very small group, we were a part of the Church of Christ.

From there we drove to another waiting company halfway between Chieng Dao and Chiengmai. This group was even smaller and again we met in the home of one of the Christians. Since this group was so small they were specially appreciative because it was very seldom that a service was held in their village. This day held special significance for them. We felt that God was very near to us. No matter how

few we were, even the eight or ten gathered together, still we were part of the Church of Christ. It was hard to leave these friends.

We had one more place to go. This time we gathered in the church building, small but large enough. Here a number of children were present, too. How quiet they were as the evangelist told of the meaning the day held for all those who enjoy the fellowship of Christ and share in the Sacrament of our Lord and Master.

We reached home about six thirty that evening, very tired. But we had had a new and rich experience in sharing the Lord's Supper with these small groups helping to make up the Church of Christ throughout the world.

JOSEPHINE FERNYAK ELDER

*Thailand*

## VII.

# The Peace upon Their Faces



ITTING in the quiet beauty of a great church in America while the elders moved silently to serve the Communion and the people in the pews bowed in fresh assurance of the love and forgiveness of God, I remembered one morning in the Punjab. It was early, the sun had hardly started its wide circuit when a little group met on the outskirts of the village. All were bathed and in clean clothes, and there was a hush upon them as they settled in two little groups—one of men, the other of women—on the bare earth. Before us the minister stood beside a wooden crate covered with a white cloth, and as he lifted from it the plate of woven grass he said, “The Lord Jesus the same night in which he was betrayed took bread—.” A donkey walked between the pastor and his little congregation, curious children on the housetops craned their necks to see. Two men rose and gave the bread into the hands of those bowed in prayer.

“After the same manner also he took the cup—,” as the village elders poured the wine from the small china pitcher into our cupped hands and we supped from them, the crows hopping near hesitated, and the passing landlord stopped his team of oxen to watch in silence these Christian tenants of his land. Then as they rose and brushed the dust from their garments he marveled at the peace upon their faces. He found no words to address them as they turned to their labor in his fields.

DOROTHY LEE FERRIS

*India*

## The Spirit of God Is Working



EAR Njazeng we have two large leper colonies where we are treating about nine hundred lepers. Saturday was about spent and so were we when night dropped its inkiness about us.

The next day was Communion Sunday at Evindi Si for all lepers. The Communion Service is an event of major importance. This M.D. had been asked to "hold down the pulpit." The church walls were low enough so one standing could see over them. By actual count the audience outside and in numbered 938 people. This great leper audience was most attentive indeed as always. The Rev. Ndenga Pipa was the big "factotum." A wonderful man of God, he is the second oldest native pastor of this Mission, and for ten years now a leper. When he acquired this dread disease he was far, far away ministering to a foreign tribe, a real foreign missionary, probably entertained in some leprous home unbeknown to him. For years he has ministered to our four leper colonies, and at the Communion in the government colonies as well, a most worthwhile and needed ministry, truly a great piece of work. Although Pastor Pipa is practically cured of leprosy, he still carries on in the same effectiveness which has characterized his more than forty years of service.

An interesting feature of this particular Communion was the baptism of twenty-two lepers who were being taken into church membership after having completed the two years or more of the up-hill probation period required of all Africans to prove that they are worthy to be enrolled as members of the Body of Christ.

The Evindi Si school children, about sixty of them, sang a hymn with all the power their zeal and voices could put into it. It was splendidly done. Hardly had they finished, than another group, about



sixty in number, from the Asok Colony jumped up and put on their song with even greater thrills. As they ended the last note and returned to their seats, the whole audience of nine hundred people broke loose into an uproar of approval—for the African when immensely pleased must tell someone about it.

Then came the "M.D. preaching," at the close of which an invitation was given. Eighteen lepers came forward to acknowledge publicly Christ as their Saviour. After a short intermission the regular Communion Service followed. The one item of interest to you in America is the method of serving the "wine," which is not wine at all, but pineapple juice colored red. Each communicant must bring a spoon to the service. The elder receives from the pastor a goblet of "wine" together with a spoon, and he serves you by dipping a spoonful from the goblet into your spoon. That is the "individual" service used throughout the Mission.

Today was Communion Sunday here at Elat with approximately four thousand out at the morning service. No special emphasis was put on for new confessors, but there were about fifty who came forward, and of these the officers of the church accepted, after examining them, thirty-five for entrance into the Lower Inquirers Class. This is but an index of the spiritual condition which prevails in this part of Africa. The Spirit of God is working. We thank our Father for this healthy condition, and for our little part in his great work here.

HYMEN L. WEBER

*Africa*

## IX.

# This Is My Father's World



AFTER my return to Hoihow early in 1938 the church in Hoihow did me the honor to invite me to become an elder. The first Communion I assisted in was the World Communion Service held the first Sunday of October. As I stood with my fellow elders, five Chinese, and I, an American, and as we received from the Chinese pastor the elements of the Lord's Supper, I was deeply impressed with the feeling that here before the table of our Lord there was true unity in Christ. I felt that that was very close to the ideal we were looking forward to in the Church of Christ in China, and in the church throughout the whole world. As I was formally welcomed as an elder I brought greetings from the church in America and particularly from Los Angeles Presbytery where I had participated in the World Communion Service the previous year. Hoihow at that time was in a great state of tension as frequent bombings from the air by Japanese caused havoc and terror, but, fortunately, on that Sunday all was quiet.

In 1939 the picture was changed. Hainan had been invaded by the Japanese. The enemy were now in control of Hoihow, the port city. However, the church services had not been interfered with, and in spite of the general feeling of fear and uncertainty quite a number of people came for World Communion. The pastor and the elders were the same as the previous year. But now in the audience were a few Japanese, two of whom took Communion. Both of these men were from Formosa, one was an elder in a church there.

The World Communion Service was held again in 1940—but with further changes in the picture. The Chinese pastor had been imprisoned. Later he lost his life there. The feeling of tension was growing. One of the elders who had been present in previous years was ab-

sent—a technician in the hospital, he had resigned because he felt it was not safe for him to be in our employ any longer. For the time being he had slipped away. The clouds were gathering—dark, threatening. There were no Japanese at this service. But a large number of Chinese—as large as in previous years—had come. When we sang “Faith of Our Fathers,” it had a new and solemn meaning to all of us.

I wonder if any of us realized that day that there would be no World Communion Service in the Hoihow Church in 1941 and in 1942. In July 1941, the church was closed. The pastor had had to flee for his life. The hospital was closed. We missionaries were interned. In December there came war, Pearl Harbor and all that has happened since. But the Chinese church in Hoihow still continues—scattered. It holds true—meeting in little groups here and there under the leadership of elders and lay Christians. The favorite song of these Christians is “This Is my Father’s World,” with all that it contains of faith, hope, and courage. Hoihow Christians are looking forward to the day when they will again worship in their sanctuary. We missionaries hope to be with them when they again celebrate World Communion Sunday. May God speed that day.

NATHANIEL BERCOVITZ

*China*

## Of Course They Suffer



ASTOR "FIVE" fled away into a quiet region when the Japanese landed on the seacoast and enveloped the district city where he had his church. Many of his flock also had fled. But the poor and the older people still remained on their land. Not content to be free and safe, the pastor went back to his old parish and met his people in their tiny huts wherever he could find them. Then he sent out word that he would hold Communion as he had planned, only now they could not meet in the chapels, they must meet wherever they could. One largely attended Communion Service was held under a great banyan tree. While the people were quietly worshiping, the Japanese planes went over. No one ran out, so the planes did not see the throng. When the other evangelists saw that Pastor "Five" was carrying on as usual, they too went back to neglected fields. Here are people bearing burdens they never imagined they could carry. Of course they suffer, but they do it with cheerfulness and patience. They are hoping against hope—no, they are full of hope and faith in their Christ.

ESTHER AGNEW MELROSE

*China*

## He Had Touched Lepers



T WAS a sultry summer morning in the capital of Japan, Tokyo. Another missionary, the secretary of the American Mission to Lepers, and I were on our way to Higashi Mura Yama (literally "Eastern Village Mountain"), to visit the Government Hospital for Lepers. Usually Sunday morning worship services were held here at this hour. But today there was something special. The Sacrament of the Lord's Supper was to be administered.

Arriving at the hospital, we washed our hands in the medical solution provided for visitors at the entrances of the hospital and donned the white doctors' gowns that were made necessary by the regulations.

We went into a large room. There, seated in usual Japanese-fashion upon the mats, the congregation of lepers had assembled and were awaiting our arrival. All were baptized Christians, silent, expectant, meditative, and ready for the blessing that was in store for them. Here was one with no fingers. Here was another with darkened vision. Here was a third who had to be assisted in the partaking of the elements.

And thus—the two Americans, whole in body, partook of the symbols of the broken Body and shed Blood of the Saviour of men with their brothers, the Japanese lepers broken in body and maimed and dying. I recalled how He had touched lepers when He walked among men, and how they had been cleansed. Ministering in His Name as I had done at many an ordinary Sacrament of the Lord's Supper, I seemed to feel that here this morning something particularly significant had taken place. Somehow the healing and cleansing power of Jesus Christ was revealed in a new way that day.

THEODORE D. WALSER

*Japan*

## Keep Them from Falling



THE LORD'S Supper was held in the afternoon in an African village where three thousand people were present, sixteen hundred and fifty church members broke the native corn bread, and juice of the fruit was served to each in his wooden spoon. There was no one to ask now, as there had been when this sacred rite was administered to six Bulu, twenty-five years ago, "What kind of medicine charm is this?" It was well known to all their neighbors that these were they whom He, if they did but lean upon Him, would keep them from falling.

JEAN KENYON MACKENZIE

*Africa*

## The Service Was Thrilling



HAVE visited all the organized churches which are my responsibility during the past two months. The Santa Elena and Riomanso trip was perhaps the most eventful. The first leg of the journey was delayed by a big landslide, and we were forced to walk a part of the way, getting into the last little town on the auto road about dark. Next morning I arose at 4:00 and at 4:30 mounted a big gray horse that a little boy had brought down the mountain for me. We traveled all that day, the horse struggling through deep mud most of the way, for it was the rainy season. The mountain boy kept right behind me, and after only two or three short stops, we reached the center of our Evangelical work in Santa Elena at 4:00 P.M.—twelve hours in the saddle! On that trip we passed three dead mules that had become mired in the mud and died there or had fallen down the mountainside to death as they struggled free. One mule was squarely blocking our trail, in a very narrow pass, four feet sticking straight in the air. I dismounted and we finally got the horse to jump over the ugly obstacle, but the saddle girth broke and all went tumbling to the ground. Natives of that part of the range say they have never known such terrible trails—and that it has been many, many years since the mules have been able to get through. Not many were present that night for our service, travel after dark being impossible.

The highlight service in that area was the third night, when we had two baptisms and celebrated the Lord's Supper. My baptismal font was a chipped enamel cup; the water came from a little stream that dashes down the mountain; the elder who assisted was unshaven, with shirt open at the neck, and almost completely covered in his heavy dark "ruana"; the Communion table was the sewing machine, covered with an old curtain; the wine was made from blackberries

we had picked among the tree ferns and bamboo on the mountainside that afternoon; and the sanctuary was the humble parlor of Don Adan, one of the faithful elders. But in all this simplicity the Holy Spirit's power was manifest, and the service was thrilling and as solemn and beautiful as any I have ever had in a beautiful church.

A day later the local Evangelical worker and I had to complete the trip to Riomanso with one horse, as our other mount became lame. We arrived there late on a Saturday, in torrential rain and mud, one walking, one riding, but the Sunday services rewarded us for our difficult trip, for Sunday evening the splendid church building was well filled and many curious onlookers listened from the street. The experience of the whole trip was a real blessing.

AULDEN D. COBLE

*Colombia*



## Promising They Would Remember



MOTOR road follows the coast almost around our island and all the towns or important settlements are located on this road. Dividing our island is a high chain of mountains. At some points the hills and mountains almost touch the sea. In each of these coastal towns we have a church, known as the district or central church. The district may run back into the hills for several miles. One district may consist of twelve settlements in which the church members may hold their meetings in a *nipa* hut or in the house of one of their number. The Sunday following these visits a Communion Service is held at the central church at which time those who have passed the requirements for baptism are baptized and taken into the church. It was such a service which we attended yesterday.

I shall tell you a few of the things which would have attracted and interested you. The building would comfortably seat, on its wooden benches, 250; at least 350 were crowded into that little room. There was hardly even standing room in the back. As the chapel was covered with a low tin roof, it was hot.

The Communion wine was made of a native fruit juice, very bitter, and was served in forty small glasses which had to be refilled constantly. The trays were enamel platters and the bread was served on four white dinner plates. The water for the baptismal service was in a glass-covered butter dish. The collection plates were two glass finger bowls.

It was easy to distinguish the village folk from the country members, especially those who came from the hills and mountains. Most of the latter were barefooted, uneducated, simple peasants. Now it must be remembered that until comparatively recently many of these people

were pagans. In time, through contacts with the more educated members, through the literary programs of our church, and through the work of the daily vacation Bible schools, and the visits of the pastor, they will be taught more of sanitation and how to live a more abundant life. Some of these people had traveled a long way to attend that morning service—starting out the afternoon before and coming on foot over trails instead of roads. My car was the only one in front of the church; some people had come horseback.

The only musical instrument used was a small violin. During the taking of the offering, two women seated next to the violinist sang a hymn accompanied by the violin. After the offering the choir, two men and five girls, went forward and sang unaccompanied. It was during these songs that the babies cried the most. To one accustomed to worshipping in a beautiful church with lovely music, it would seem that much was lacking. However, to those poor people from the hills it was an inspiring occasion and probably the loveliest service they had ever attended, and in it their souls found comfort. No parents could have been more proud than the fathers and mothers of the fifteen little ones baptized and dedicated to the loving Father. To these simple, uneducated folks from the near jungles, the hills and mountains, it was a service long to be remembered. Certainly they were sincere and entering into the membership of this church was the highest step they knew.

Their tiny chapel dedicated to God, even with its sizzling tin roof, concrete floor, rough and open side walls, was a temple, superior to their own *nipa* and bamboo homes, a cathedral of the Living God. It was a service of real worship, and during the passing of the elements I truly sensed a deep feeling of reverence throughout the audience. Many had stood throughout the entire service; yet they continued to stand with bowed heads, humbly, reverently worshipping in the presence of God. At the close the entire audience arose and softly sang a native hymn promising they would remember, that they would be true. It makes me recall the words, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

*Philippines*

ROBERT B. SILLIMAN

## Christ Will Transform the Ugliness



IT WAS a beautiful summer night, the moon almost full and the stars brilliant in the vast expanse of sky that one sees in this level country around Miraj. A little group of us had gone out to the village of Gundewadi to hold a Communion Service for the three families who are the only Christians there, a tiny group from the "untouchables" who were baptized a year ago. I like going for such a service at night. People are at leisure after the long day's work; the flies disappear; dirt and ugliness are invisible in the silver moonlight and deep shadows; and there is no glare and heat from the relentless sun.

Last night the people spread their bedding in front of their humble little mud house for us to sit on, disposing somehow of the chickens, goats, and other animals that normally occupy part of this space. Ten men and boys had ridden out the nine miles from Miraj on bicycles and were busily tuning up their big drum and getting the little cymbals ready for use as people from the neighborhood came strolling by to see what was going on, for we had come unannounced, so far as the general public was concerned. Presently the sure attraction of music had drawn a crowd of perhaps one hundred men, boys and girls, the women coming along very late, when their cooking was finished. In our audience were shepherds, shoemakers and other caste people, besides several village officers; mahars and mangs from the outcaste communities, and our little group of Christians. Our music-makers were all hospital ward boys or coolies who in the capacity of a singing band delight to go on such trips as this when their day's work is done. They make a fine contact with the humble communities from which most of our Christians are drawn, and many times give a telling witness to the caste people, too.

After several musical numbers—fine Marathi hymns—appreciated by the increasing audience, our little Communion Service was held; the atmosphere was for the most part quiet and respectful. (One mischievous boy tried to make off with a bicycle but was soon brought back.) For myself, I felt that perhaps such a setting for the Communion Service came nearer the heart of things than the more formal atmosphere of our churches. When one can see and feel such satisfying beauty in a dirty little village transformed by cool breezes and silvery moonlight, it is so easy to reach out in faith and hope that the beautifying presence of Christ will transform the ugliness of wayward men's lives into something he can delight in. And indeed a start was made last night. It was the eve of one of the most disgusting and filthy of Hindu festivals when the streets are usually filled with a rowdy crowd ready for any mischief. As we arrived in the village we heard the sound of their singing and playing. But after a little while that was silenced as people came outside the village itself to the outcaste quarters to hear our Christian music and worship. They were most reluctant to let us go home even after we had spent more than two hours with them. Again and again men and women begged us to promise that by next week at the latest we would come right into the caste quarters with magic lantern pictures and our music so that the entire village could see and hear. We promised that if possible we would come back at Easter and that we would let them all know beforehand so that everyone could be present.

What if this is the beginning of the transformation of Gundewadi?

BESS H. FREEMAN

*India*

## Think of the Revolution



THE PAST week end has been a memorable one for us in Hwaiyuan. When, about six months ago, it was suggested that we hold a Communion Service in Hwaiyuan simultaneously with Central Church, New York City, I began wondering about the beginnings of our work here. I read through many of the early reports and realized that the date we had chosen, November 2nd for New York, but November 3rd for us, was just exactly forty years and one week after the first representatives of Central Church came to Hwaiyuan to live and start the work. With this thought in mind I gathered together what material I could and made in briefest outline a sketch of the very earliest days and how each department of the work was started. Mr. Lin, my teacher in Chinese and helper in secretarial work, then translated it into Chinese. We had it printed in Pengpu, very poorly done however, and have distributed it among our Christians in the church.

The appropriateness of the date we had chosen for our Communion Service was immediately seen so that the services of Sunday as well as the Monday morning Communion Service were made into a fortieth Anniversary celebration. On Sunday morning we lived up to the traditions by having a worship service lasting almost two hours. At this time I presented as best I could the part Central Church has had in starting and carrying on the work here, going back 120 years to the organization of Central Church itself and its growth during these years. I stressed the blessing that the mission work has been to the home church and the devotion that has been put into this work. Then Elder Li, the clerk of our session and an early pupil in the mission school, told some very interesting incidents concerning the lives and work of our first missionaries. Personally I was amazed to think of the

revolution in social, religious and educational life that has occurred during the forty years. The prejudices that have been overcome give great tribute to the devotion and persistence of those early workers. After him Mr. Henry Liu spoke on his early memories. Mr. Liu is now an excellent English teacher in our middle school and is the son of the first Christian, evangelist and pastor in Hwaiyuan. He recalled the life in this first Christian home and then his life as a student, coming chiefly under the influence of the Rev. Frank Niles. The last speaker was our Pastor Keng. He revealed that his decision to be a Christian worker was made because of the influence of Rev. James Cochran. He spoke of the church in North Anhwei, nine separate organized churches, 120 chapels, about five thousand Christians and another five thousand catechumens, all an outgrowth of the work started in Hwaiyuan forty years ago.

On Monday morning at six o'clock we met together for the Communion Service. The church was decorated with lanterns, chrysanthemums, and many lighted candles. We used the hymns and scripture passages Dr. Speers had suggested and thought constantly of the fact that we were part of the greater world parish of Central Church. Pastor Keng presided at the service but Mr. Campbell and I distributed the elements. Because of present conditions and the fact that the city gates do not open until late only those living outside the city could attend. There were about 140 communicants present and a similar number of non-communicants.

To make our relationship with you more real I had asked the drawing teacher in our middle school to make a large drawing of Central Church. This was hung together with pictures of two former edifices used by Central Church, Mizpah Chapel, Hyden and Dry Hill Churches, and the Hwaiyuan Church, at the entrance of the church. There were also a dozen or so early photographs of the first missionaries and Chinese co-workers. Many people found familiar faces in these pictures, taken thirty-five or forty years ago.

Many people have expressed to me their great interest in and inspiration from these meetings. One member of our Christian En-

deavor Society found great inspiration in the fact that the "Our Own Missionary" fund, which is the seed from which the work has grown, was started by the Christian Endeavor Society in Central Church.

As God has blessed and guided the work of these churches throughout the past so we are assured he will continue in the future. Pastor Keng told me that he found it very difficult to step back into the world of cruelty, hate, divisions and the sound of guns after the Communion Service in which he had so clearly experienced the truth in the words of the hymn we had just used :

"In Christ there is no East or West,  
In Him no South or North ;  
But one great fellowship of love  
Throughout the whole wide earth."

Let us pray that this truth will be real to many, many more until we will all be able to order our lives by it.

ARTHUR M. ROMIG

*China*

## She Took Me in Her Arms



WENT with Mr. Harris to visit the Zoodiba people. We left here in the morning and arrived at Djaposten at midday. We spent Sunday there and then on Monday went on to Zoodiba. At our last meeting of the Mission it was voted that this field should come back to our station for supervision so I was very happy to visit these people who probably haven't seen a woman missionary for some years past. It was a terribly hard trip, for the bush path was full of roots and fallen trees and the hills were many and some were almost perpendicular. Sometime before we arrived with my bush chair, Mr. Harris had arrived on his motor bike so one old Christian woman came down the hill to the stream with a smile all over her face, waving her arms and calling, "*Mbolo madame, Mbolo madame, akeva, akeva, akeva*" . . . and then she took me in her arms as if I had been a lost daughter coming home after a long absence. With such treatment I soon forgot my aching muscles and weary body, even though I had walked miles and miles on that trip. Such stretches of forest I think I've never been through before.

At Zoodiba we held three very helpful preparatory services, and on Friday we went to visit a village of dwarfs which the teachers and the people of the village visit regularly. On Saturday they came to the service which was in charge of one of the Bafia boys, M'bamba Abama. On Sunday in spite of the fact that nearly every able-bodied man was off in the great rubber forest gathering rubber for the big market at Limie, there were 890 people at the Communion Service. Thirteen united with the church, 79 others came forward to publicly confess Christ; 21 of these were dwarfs.

EUNICE KINGSBURY HOISINGTON

*Africa*



## Here They Are Free



IN KASGANJ we have made much of World Communion Sunday as a day to lift the horizons of our interest and faith to global proportions. Among the villagers it is specially helpful to think that they belong not to a *baradari* (brotherhood) of just fifteen villages but to a great world brotherhood, and that on that one particular day in a special way this world-girdling *biradari* gathers for a great love feast about the table of their Lord.

Here we are, a little group of ten to twenty seated cross-legged on the ground, in the shade of a spreading Neem tree, on the raised earth platform of a guest house at the edge of the village. Many Hindus of the village stand around to watch and listen. A small tin box serves as altar. Over it is thrown a white altar cloth with a cross in red sewed on it. The leader of the little meeting wears his white robe with a red surplice; the elements are carefully placed under a small white cloth. After a brief service of worship and a preparation message, they are invited to come forward, take their places in a straight line, on the ground in front of the altar, and, so seated, they receive the Communion, in groups of four and five, till all have been served.

The fact that they have taken the bread from the hand of the Christian minister, be he missionary or native, is, to the onlooking neighbors proof that they have broken with the old ways of their fathers and the social restraints of their former outcaste group and are on the new road to freedom and newness of life.

For some in this service there is the thrill that comes from partaking for the first time—making the break from all that has bound them in an iron-clad labor-union sort of social fabric. All are but

babes in Christ with almost everything yet to learn. But of one thing they are aware, that they have entered into a new brotherhood and that at its center is something that is unique, of new binding power and that it is world-wide in its scope.

Here they are free from the threats "you may not eat with that person," "you may not drink from a cup that another has touched," on pain of being cast out of the *biradari*. Here all is on a beautiful plain of equality. All have become in Christ a new *biradari* where love and respect are the rule, no matter from what stratum a man or woman has come.

And so when we rise to sing, "God Alone Is King, He Is the King of Glory," it has full meaning. And when we depart it is with the joyful consciousness that we are not only newborn sons and daughters in the Father's household, but are enjoying the high distinction of being heirs, heirs of God, along with Jesus Christ.

GLENN B. OGDEN

*India*

## Christians Rejoiced



THE LAST time I conducted Communion Service at Nodoa (where we have been stationed since 1926) was October 12, 1941. In referring to my diary for the day I find at the top: "50th birthday. A light rain fell. About 55 at church. 36 partook of Communion. No baptisms."

I remember the circumstances of that Communion very well. The service was held in the large hall of the Leng-koang School. We had been using this hall for worship services because there were too few of us to make good use of the church. The fifty-five present were all from the community which lived on the compound. All of these had special badges from the Japanese, which allowed them to come and go, but no other Chinese were allowed to enter. Among them were several orphan children whose parents had been killed in the fighting. There were a blind boy and a blind Loi woman whom we had cared for over a year. There was an old couple named Li. The husband was a bed-fast paralytic. Then there were the servant women who did most of the compound work. The men servants had left in September. There was one teacher, Io Hoang-tsang, a thoroughly Christian young man, who in the absence of elders served the elements to those on the men's side of the house. There was A-Ngiam, the girls' school music teacher, daughter of our faithful blind evangelist. There were two nurses, Bau-vun and Dok-tsin, who in spite of our warnings still stayed on at the hospital. Bau-vun served the elements on the women's side of the house.

I also remember several previous years when the World Communion Sunday found me in Nodoa. On those occasions our national pastor, the Rev. Li Eng-hoa officiated. The church was generally crowded for the preaching service of the morning. That meant that

six hundred up to one thousand were present. The Communion was held at two in the afternoon. The baptisms might number as few as ten or as many as twenty-five. The pastor in his short discourse might emphasize the world aspect of this particular Communion and point out our unity with Christians all over the world. Our Christians rejoiced in the fact that Christianity is a world religion, that our God is the Creator and the Father of all mankind, and that disciples of Jesus all over the world are brothers. Generally the pastor requested me to take some part in the service. The elements were served with dignity by four of our elders. Often two hundred baptised Christians partook of the elements.

PAUL C. MELROSE

*China*

## Send Us More Messengers



FROM THE diamond mining camp at Lageado we drove over treacherous roads for three hours out into the cattle country for a Communion Service with a congregation which met at the home of one of the elders in his adobe ranch house. It was terrifically hot. Upon our arrival at the ranch we were interested to see that the service was to be held under a thatched lean-to.

A huge table was surrounded by backless wooden benches. On the table was a darned and patched but spotless white cloth. Down the center of the table was a row of battered white enameled coffee cups, for that is the beverage of Brazil. Since grape juice was not obtainable, they were filled with orange juice. The two plates on the table did not have Communion wafers or neatly squared pieces of bread. Instead they had a flaky gelatinous substance made from mandioc root. Our brothers and sisters in Christ had come from as far away as thirty-five miles. We all gathered around the Lord's table and participated in one of the most memorable observances of the Lord's Supper in which it has been my privilege to share. The presence of God was very real as we partook of these unusual symbols.

At the conclusion of the service our host, who was a tall, lean, hard-bitten rancher, rose and turned to us from New York. Through the missionary interpreter he said, "Go back to North America and tell your friends there how grateful we are that they sent us a vision of Christ as Saviour. Before Senior Martin (the missionary in that area) came to me with the 'good news' I had no idea what being a Christian meant. Since then I have found peace and joy in my heart. Send us more messengers with the 'glad tidings'."

HERRICK BLACK YOUNG

*Brazil*

## East and West Are Transcended



THREE years ago a memorable and inspiring world-wide Communion was held in Cebu. In miniature it was truly symbolic of universal oneness in Christ, for it was a union service of our English, Chinese and Visayan speaking churches.

Meeting in the large sanctuary of the Christian Center, the congregation heard the call to Communion in Visayan, the dialect of Cebu. Hymns were sung simultaneously by each in his own tongue. The prayer of dedication and administration of the bread were in Chinese. English words offered the symbol of the Lord's shed blood to the communicants.

Filipino, Chinese and American missionary pastors shared in the administration of the Sacrament. Standing reverently for the closing hymn the voices of all blended in the triumphant strains of "Blest Be the Tie that Binds Our Hearts in Christian Love." East and west are transcended by the United Nations of God.

FREDERICK APPLETON

*Philippines*

## All Things Are Become New



WE WERE without Christ, being aliens . . . and strangers . . . having no hope, and without God in the world." Thus wrote the apostle Paul to the Gentile Christians of Asia Minor, in and around Ephesus. All these had perhaps at one time been worshipers of the goddess Diana, and some had likely taken part in the great riot of the silversmiths led by Demetrius. But what a great change had come in this city since then.

How aptly these words of Paul applied to "the saints which were in Kaomi" as they assembled to take part in the World Communion Service in 1941. It was my privilege to share with them in this sacred service. This was one of the happiest, most impressive and meaningful Communion Services I have ever attended.

As I looked out over the congregation I could see the counterpart of those Christians in Ephesus. Many were from outlying towns and villages, and all, elders, deacons and lay members alike, were converts from crass heathenism; Christians of not many years standing. Scarcely could I realize that Mr. Shan, the leading elder had once been a gambler and a bitter enemy of Christianity; that the leader of the church school and his doctor-brother, a deacon, had in their youth many times gone with their grandmother to burn incense and worship before the gods in the city temple. Even three of our leading young men, one now ably presiding at the church organ, had only six years before led a riot that broke up the meeting of our preaching band at the city market. Truly, "what hath God wrought!" "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

RALPH G. COONRADT

*China*

## All of Us Brethren



PEOPLE came early to the six-language Communion Service in Beirut. The church can hold 700. Some take Communion standing in the church yard—but all together—Frenchmen, Danes, British, Armenians, Americans, Syrians, and Germans (since 1939, however, the latter have had orders not to worship with us). In the quietness the organist plays the hymns familiar to us all. Then from the side door the pastors come followed by their elders. They move into the chancel where the table of the Lord is spread. We sing together the hymns which we all know, each in his own tongue. We pray the Lord's Prayer together in six mother tongues and it comes out even. We recite the Twenty Third Psalm and it does not come out even—but no one minds.

Each pastor has his part in this service of remembrance. It lifts the heart to hear the French pastor say, "The Lord Jesus the same night in which he was betrayed," and the German pastor, "This do in remembrance of me"; to know that the Armenian and Turkish speaking pastors are breaking bread together in communion with each other and with Him. We are home again when the message comes in English or Arabic. There is the feeling that we are all at home all the time in our Father's house, all of us brethren because we are the children of God.

Black soldiers from Madagascar, devoted Christians as they are, come in to the service and fill one section of the men's side. Poor Armenian women with their black scarves over their heads sit next to Syrian women dressed in the latest styles. French, British, American, and Danish missionaries and business people, mingle with the many peoples of the land. In that hour we know that we are one in Christ.

REBECCA VAN CLEVE NICOL

*Syria*



## They Had Paid Dearly



Y MOST memorable Communion Service was one which I attended in "The Church in the Wall" in Prague, so called because it lies within the shelter of the ancient city wall. We knew about the association of this church with John Huss and the Hussite Movement; that here, shortly after the martyrdom of Huss and in defiance of the ecclesiastical authorities, the "cup of communion" for the first time was given freely to all lay membership.

The little church was filled with the spiritual descendants of John Huss. We did not understand their language but felt at home in the fellowship. Their pastor was a young man who manifested a high spiritual quality in his leadership of the service. Fortunately, it was Communion Sunday. Here at the Lord's table, we felt our oneness in Christ.

As we received the elements symbolic of our Lord's sacrifice, I was deeply mindful of my fellowship with the historic company of saints, beginning with John Huss, who had worshiped in that church for over four centuries. They had paid dearly for their faith. They had indeed gone "through peril, toil and pain" in order that the cup which I was receiving might be offered freely to all Christians. Truly it was a cup of sacrifice.

Dark war clouds were hanging over Europe and here one felt the inevitability of the tragedy so soon to strike a heroic, liberty-loving people. The pastor of "The Church in the Wall" is probably in a concentration camp today, and his people scattered and destitute. We in America are linked with them in unbroken fellowship; we are partakers with them of the one cup.

*Europe*

LLOYD S. RULAND

## Community of Suffering



HERE is no more fascinating, no more touching, gripping poster than the picture of the prisoner behind barbed wire, placed in our subways by the Red Cross. This bewilderment, anxiety and hopeless despair in the eyes of the man whose hands clinch the hurting fence. I was such a prisoner myself together with 15,000 women and children in the terrible concentration camp of Gurs in Southern France at the foot of the Pyrenees.

We were a community of sufferers originating from about 10 different nations, Gentiles and Jews, Nazis and Italians together with people from occupied countries, Czechs, Poles and refugees from almost all European nations. There was a natural hate between the different groups; but distress, hunger, despair, homesickness and terrible longing for our loved ones we all felt in common. This communion of suffering made it possible to join in community services. There was no pastor available, but I dared to speak to them. How grateful I was that I knew so many hymns by heart, so that I could write them down several times during the week. Our hearts were filled with overpowering despair, with fierce longing for freedom. We had lost everything, even our loved ones. We could no longer depend on earthly means or love, wives longing for husbands' love, children longing for mothers' love, mothers longing for children's love.

In the first service I had chosen Psalm 121 because the snow covered mountains of the Pyrenees reminded me of the mountains "from whence cometh my help" and because the word that "he that keepeth Israel shall neither slumber nor sleep" had become a stumbling block to the persecuted Jews and Christians of Jewish background.

Our church was our poor wooden hut without chairs or any seats,

these lonely people standing around me, praying and singing, tears in their eyes. What a privilege to speak in this community of our Lord and Saviour, that this life is only the hard school, that real life begins on the other side where our Lord has gone to prepare a place for us, where he is waiting at Heaven's gate to wipe away all tears from our eyes. Our Lord was never nearer to us than in this terrible surrounding, in this communion in a concentration camp, where enemies become friends in his name.

May our Lord grant us that after this terrible war the Christians of these different nations may meet in Communion Services as free, as brethren in Christ.

MADELEINE FORELL

*Europe*

## The Reality



CHRIST, lifted up, draws all men unto himself"—these words became a living reality to us as at the dawn of a new day we made our way in quietness and prayer toward the Christmas Communion table spread for us by our Lord at the Madras Conference.

Four hundred and seventy men, women and young people had been drawn from the far corners of the earth representing 70 different nations—many races speaking different tongues. The eager step, the expectant attitude, the light in their faces, revealed one consuming love, one loyalty, one passion—even Jesus Christ. Some were first generation followers, some second generation, while others looked back many generations almost to the beginning of the Christian era.

As we entered the building and sat in perfect silence we were deeply conscious in a new way of the reality of world Christian fellowship. One *felt* the bond of our oneness regardless of external differences. Near the front sat the German and French delegation; side by side sat Chinese and Japanese; Indian and British; Filipino and American; brown and yellow; black and white—all one in Jesus Christ. It is difficult to put into words the deep stirring of the heart when that company of followers from all parts of the world sang together—"The Church's One Foundation Is Jesus Christ Her Lord" and knelt in his presence in penitence and thanksgiving.

The Indian bishop who presided was assisted by representatives of the church from many nations, some at war with each other. The hand which offered me the bread was Chinese and the cup was presented by Japanese hands. But all colors and designation, all dividing lines were united in the great white light of Christ. He moved among us and

ministered to us as we united in the rededication of our lives to his world service. No other person, no other power on earth at that time could have united such a group from so many nations at one table in love and understanding.

“And when they had sung an hymn, they went out . . .” Out over the world we went to witness, to proclaim, to suffer—yes, even to die for Christ. Strengthened, we were, by the clear vision of the Kingdom of God to come on earth by His sure word for all days, “Lo, I am with you always, even unto the end. . . .”

GERTRUDE SCHULTZ

*The International Missionary Conference,  
Madras, India*

*Price, 10 cents*

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA  
156 Fifth Avenue, New York 10, N. Y.







# Communion

I want to talk about communion + evangelism.

The Communion service, it has been pointed out, is not an evangelistic meeting. It is for the fellowship, for the family of God — <sup>not for outsiders when it is done locally =</sup> <sup>clearly to</sup> <sup>us.</sup>  
<sup>they're</sup> ~~but~~ there is one phrase in the communion service that reminds us that even here our orientation is not entirely inward, but reaches out to show the gospel. I refer to the sentence: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

What is this but evangelism? It picks up the fruit of the two great facts of the gospel, and shows it forth.

Of course, not everyone would choose to begin evangelism with this particular fact — <sup>the fact of</sup> death. But Paul does. <sup>for example</sup> Remember, in I Cor. 15, he is <sup>I like the New English Bible's alternative translation best: —</sup> <sup>reminding</sup> his hearers of how he had ministered to them: "Do you remember the terms in which ..."

So also with communion — it celebrates a death.

And that is what we show forth here. But don't call it communion, don't even call it communion, if the "showing forth of His death" stops here.

If here, <sup>only</sup> you show ~~His death~~ <sup>His</sup> sacrifice in love for all men - and if after communion, others see no willingness to sacrifice in you - you ~~are~~ <sup>have stopped</sup> ~~and~~ showing His death, and you are not in real communion.

May I suggest <sup>that if you really mean Communion - you will be</sup> a little willingness to sacrifice, even in mission meetings, daily assembled - as one way of showing forth Christ's death. Ever, once in a while I find it good for my own soul to read one Ned Abner's "Guide Book for the Ministry life" - he ~~makes~~ <sup>and</sup> some of his judgments are so earthy, practical, ~~and~~ so untheoretical - <sup>so undebated over with sentimental pretzels -</sup> ~~that the whole matter of the call to sacrifice out of the pious clouds~~ where most of us leave it, ~~and making it so~~ <sup>unambiguously</sup> ~~inexplicitly~~ specific: For example:

#1. Majority vote. (How does that show forth the Lord's death - it does if you're in the minority - you have to sacrifice). " —

#5. Ambition in Assignments

#6. Expendability in Assignments.

#12. Special Concerns.

And that too - even that - can be communion, where at times we have least expected it - in the witty-gitty business of the Mission. For in the act, of the need, of the denuding of the issue, of this whole life business of our lives - let us show forth

3

To: Homilist/Celebrant for Friday Communion  
From: Timothy Coombs  
Date: March 16, 1985  
Subject: Order of Worship

The beauty of Friday Communion is that it is simple and to the point. However, time restraints often require greater preparation. It is much harder to say in 5 minutes what one takes usually 20 or more. Therefore, the following Order of Worship has been prepared to aid the Worship Leader in his or her task. What follows is not set in granite, but is highly suggested if one is unsure about time constraints. The Service of the Table comes from The Service for the Lord's Day: Supplemental Liturgical Resource 1 of the Presbyterian Church (USA).

Call to Worship -- Can be either a couple of verses of Scripture or a responsive hymn of praise. (See David Weadon).

Prayer of Confession

Assurance of Pardon (all responding "Amen")

Scripture Lesson: Both Old and New Testament readings are suggested. Try to keep each under 5 verses in length.

Homily: No Longer Than 5 minutes long!!! Two and a half pages  
MAXIMUM!!!

Invitation to the Lord's Table:

"Behold I stand at the door and knock;  
if those who hear my voice open the door,  
I will come in to them and eat with them,  
and they with me."

Rev. 3:20

"O taste and see that the Lord is good!  
Happy are all who find refuge in God!"

Ps. 34:8

Great Prayer of Thanksgiving

L: The Lord be with you.

P: And also with you.

L: Lift up your hearts.

P: We lift them to the Lord.

L: Let us give thanks to the Lord our God.

P: It is right to give our thanks and praise.

Almighty God, creator and sustainer of life,  
your majesty and power, your continued blessings,  
and your great goodness fill us with wonder.  
We are unworthy of the pardon you have in mercy given.  
We can bring only our thanks,  
putting our trust in your Son, who alone saves us from evil.

Therefore, in joy,  
with prophets, apostles, martyrs, and saints of every time  
and place, we join in giving you praise:

(The following either can be sung, see David Weadon, or said in unison).

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the Highest.

God of glory,

in thanks we remember how Jesus broke bread and gave the cup  
to make us partakers of his body and blood,  
so that he might live in us and we in him.

God of mercy,

in thanks we remember how Jesus invites us to his table,  
imprinting on our hearts his sacrifice on the cross.  
In gratitude we bow before the Righteous One,  
declaring his resurrection and glory,  
and knowing that his prayers alone  
make us worthy to partake of his spiritual meal.

Believing Christ's promise of eternal life,  
we live in him and declare:

(The following can be sung, see David Weadon, or said in unison).

Christ has died,  
Christ is risen,  
Christ will come again.

Almighty God,

pour out your Holy Spirit upon us,  
that as we receive bread and wine we may be assured  
that Christ's promise in these signs will be fulfilled.

Lift our hearts and minds on high where,  
with Christ your only Son, and with the Holy Spirit,  
all glory is yours, now and forevermore.

(In unison) "Amen"

### The Lord's Prayer

#### Breaking of the Bread

(The minister breaks the bread saying:)

The Lord Jesus on the night of his arrest, took bread,  
and after giving thanks to God, he broke it and said,  
"This is my body, given for you.  
Do this in remembrance of me."

(The minister lifts the cup, saying:

In the same way, he took the cup after supper, saying,  
"This cup is the new covenant sealed in my blood.  
Whenever you drink it, do it in remembrance of me."

Every time you eat this bread and drink this cup,  
you proclaim the death of the Lord, until he comes.

Communion of the People: (Hymns will be sung during the  
communion. It may be more expedient to have the  
congregation come to the table. I will provide the  
servers.)

Prayer After Communion: (In unison)

O God, you have loved us so greatly, long sought us, and  
mercifully redeemed us. Give us grace that in everything we  
may yield ourselves, our wills and our works, a continual  
thank-offering to you; through Jesus Christ our Lord. Amen.

Benediction: (Notice there is no hymn after the Prayer After  
Communion. The last hymn during the Communion of the People  
shall be a hymn of praise).

Thank you for your time. I hope this has been of some help in  
your preparation. If you have any questions call me (924-9580)  
or Bob Sanders (x325).



MILLER CHAPEL

SERVICE OF HOLY COMMUNION

10:00 A.M. FRIDAY

MARCH 15, 1985

ORGAN VOLUNTARY                      Selections from Mass for the Convents                      *François Couperin*

CALL TO WORSHIP

HYMN 518\* (WB)                      "O Love, How Deep, How Broad, How High!"                      *Deo Gracias*

PRAYER OF CONFESSION (*The people uniting*)

Holy and merciful God, we confess in your presence the sinfulness of our nature, and our shortcomings and offenses against you. You alone know how often we have sinned, in wandering from your ways, in wasting your gifts, in forgetting your love. Have mercy on us, O Lord, for we are ashamed and sorry for all we have done to displease you. Forgive our sins, and help us to live in your light, and walk in your ways, for the sake of Jesus Christ our Savior. Amen.

DECLARATION OF PARDON

THE SCRIPTURE LESSONS

OLD TESTAMENT                      Psalm 95:6-11

NEW TESTAMENT                      Romans 5:20-6:4

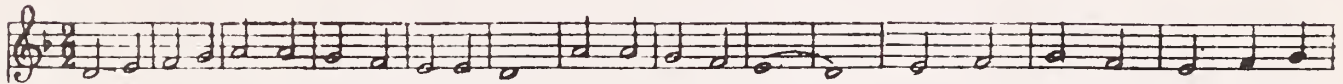
HOMILY

INVITATION TO THE LORD'S TABLE

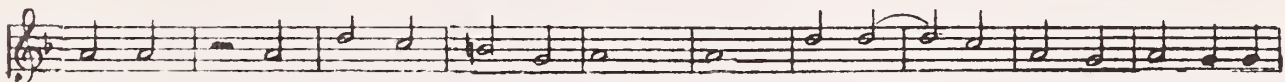
PRAYER OF THANKSGIVING

*Minister* The Lord be with you.  
*People* AND ALSO WITH YOU.  
*Minister* Lift up your hearts.  
*People* WE LIFT THEM TO THE LORD.  
*Minister* Let us give thanks to the Lord our God.  
*People* IT IS RIGHT TO GIVE GOD THANKS AND PRAISE.

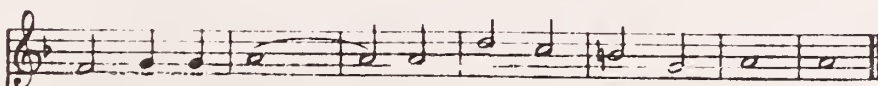
...Therefore, in joy,...we join in praise:



Ho - ly, ho - ly, ho - ly Lord, God of power and might, heaven and earth are full of your



glo - ry. Ho - san - na in the high - est. Bless - ed is he who comes in the



name of the Lord. Ho - san - na in the high - est.

March 29

Minister ...Believing Christ's promise of eternal life, we live in him and declare:



Christ has died, Christ is ri---sen, Christ will come a-----gain.

Minister ...where, with Christ your only Son, and with the Holy Spirit, all glory is yours, now and forevermore.

#### THE LORD'S PRAYER

COMMUNION OF THE PEOPLE *(All coming forward by the center aisle and returning by the side aisle. The chalices near the side aisles contain grape juice; those near the center aisle contain wine. During the serving of the elements the choir will sing a Welsh hymn followed by all singing the hymn found on the separate sheet.)*

Jesus Cyfaill F'enaïd cu *(sung in Welsh)*

D. Auber  
(1782-1871)

Jesus, Lover of my soul, let me to Thy bosom fly. While the nearer waters roll, while the tempest still is high: hide me, O my Saviour, hide, till the storm of life is past; safe into the haven guide; O receive my soul at last!

"Become to Us the Living Bread" *(All singing; see separate sheet)*

#### POST COMMUNION PRAYER *(The people uniting)*

O God, you have loved us so greatly, long sought us, and mercifully redeemed us. Give us grace that in everything we may yield ourselves, our wills, and our works, a continual thank-offering to you; through Jesus Christ our Lord. Amen.

#### BENEDICTION

ORGAN VOLUNTARY

Agincourt Song

John Dunstable

---

E. David Willis, Professor of Systematic Theology  
Homilist and Celebrant

Chancel Choir  
David A. Weadon  
Director of Music and Organist

"Holy, Holy, Holy" text and tune copied from The Worshipbook © Westminster Press, 1970. Copied for convenience.

"Christ Has Died" © David A. Weadon 1983. Used by permission.





**A**nd when the hour was come, He sat down, and the twelve apostles with Him.....  
And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.....

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.....

And as they sat and did eat, Jesus said,.... Verily I say unto you, One of you which eateth with me shall betray me.....

And they began to be sorrowful, and to say unto Him one by one, Is it I?.....

LUKE 22 : 14 , 19 , 20

MARK 14 : 18 , 19.



# The First Presbyterian Church

Bethlehem, Pennsylvania

## Mauudy Thursday Communion

April 12, 1979

8:00 P.M.

### PREPARATION

*Enrich your worship by using the moments beforehand to read the Call to Worship, the Litany, the Guide to Confession, the Hymns and the Scripture lesson.*

### ADORATION

MUSIC OF THE ORGAN—Scene De La Passion

*Daniel-Lesur*

### CALL TO WORSHIP

Pastor: Our Holy Thursday Service of Communion occurs on the Anniversary of this Sacrament.

Ministers: We are mindful that Jesus said "This do in remembrance of me."

Pastor: What happened on that eventful Thursday?

Ministers: Jesus washed His disciples' feet. He instituted our Communion Service and turned a farewell dinner into an everlasting fellowship. They sang a hymn and went out into the garden. Jesus agonized in prayer. He was betrayed, arrested and falsely accused.

Pastor: What does this mean for us tonight?

Ministers: We are called to humble service, to the fellowship of His suffering. We are aware of our own capacity even today to betray our Lord.

Pastor: Let us worship God.

\*HYMN 195—In the Cross of Christ I Glory

*"Rathbun"*

### \*LITANY

Pastor: Beloved, let us love one another; for love is of God and he who loves is born of God and knows God.

Ministers: He who does not love does not know God; for God is love.

Pastor: In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him.

Ministers: In this is love, not that we loved God but that He loved us and sent His Son to be the expiation for our sins.

Pastor: Beloved, if God so loved us, we also ought to love one another.

Ministers: This commandment we have from Him, that he who loves God should love his brother also.

*(I John 4:7-11 and 21)*

\*PRAYER OF ADORATION

### CONFESSION

### INVITATION TO THE LORD'S TABLE

### SCRIPTURAL GUIDES

Romans 7:15 and 24

I do not understand my own actions

For I do not do what I want,  
But I do the very thing

I hate  
Wretched man that I am!

Who will deliver me  
From this body of death?

Romans 7:25—Thanks be to God through Jesus Christ our Lord!

Psalm 51 (selected)

Have mercy upon me, O God.

Wash me and I shall be clean.

Fill me with joy and gladness

Blot out all my iniquities

Create in me a clean heart, O God

Restore to me the joy of

Thy salvation

Uphold me with a willing spirit.

SILENT PRAYER OF CONFESSION

ASSURANCE OF PARDON

## PROCLAMATION

THE OLD TESTAMENT LESSON—I Samuel 17:28, 29 (Page 249)  
(King James Version)

THE NEW TESTAMENT LESSON—I Corinthians 1:18-25 (Page 991)

ANTHEM

*Hans Leo Hassler*

A Lamb goes uncomplaining forth,  
The guilt of all men bearing;  
And laden with the sins of earth,  
None else the burden sharing.  
Goes patient on, grows weak and faint,  
To slaughter led without complaint,  
That spotless life to offer;  
Bears shame, and stripes, and wounds, and death,  
Anguish and mockery, and saith,  
“Willing all this I suffer.”

This Lamb is Christ, the soul's great friend,  
The Lamb of God, our Saviour;  
Him, God the Father, chose to send  
To gain for us His favor.  
“Go forth, my Son” the Father saith,  
“And free men from the fear of death,  
From guilt and condemnation.  
The wrath and stripes are hard to bear,  
But by Thy Passion men shall share  
The fruit of Thy salvation.”

“Yea, Father; yea, most willingly  
I'll bear what Thou commandest;  
My will conforms to Thy decree,  
I do what Thou demandest.”  
O wondrous Love, what hast Thou done!  
The Father offers up His Son!  
The Son, content, descendeth!  
O Love, how strong Thou art to save!  
Thou beddest Him within the grave  
Whose word the mountains rendeth!

*(Paul Gerhardt, 1648)*

THE GOSPEL—John 12:20-32 (Page 936)

COMMUNION MEDITATION

Jim Moffett

Title: “The Glory In Sacrifice”

\*HYMN 198—When I Survey The Wondrous Cross  
COMMUNION

“Hamburg”

PRAYERS OF CONSECRATION

WORDS OF INSTITUTION

SACRAMENT OF GRACE

PRAYER OF DEDICATION

\*HYMN 193—Go to Dark Gethsemane

“Redhead, No. 76”

\*BENEDICTION

MUSIC OF THE ORGAN—Chorale Prelude,

“O Sacred Head, Now Wounded” (Hymn 194)

*Johannes Brahms*

\*The people standing.

PARTICIPATING IN THE SERVICE THIS EVENING ARE: Dit Fenton, Dick Ferguson,  
Paul Hensel, Keith Brown and the Chancel Choir.

THE FLOWERS are to the glory of God and in loving memory of Mr. William J. Hauze  
THE CHURCH OFFICE will be closed Good Friday.

THE FOLLOWING SERVICES are scheduled for Holy Week:

Good Friday, April 13—12:00 Noon - 3:00 P.M.

Meditation and reflection on the Seven Words of our Lord from The Cross.

Easter Sunday, April 15—7:30 A.M., 9:30 A.M., 11:15 A.M. Worship Services

# The Last Supper

It's the night of the Passover supper. Jesus is surrounded by his disciples breaking the bread of their farewell meal. Jesus has just said — "One of you will betray me." Woe, amazement, terror and grief find expression in the faces of the disciples as they ask, "Is it I?"

It is this precise moment that Leonardo da Vinci chooses to paint on the walls of the convent dining room in Milan, Italy, in 1498.

Jesus is in the center. On his immediate right in order are John, Judas and Peter. Peter, on hearing the startling words of our Lord, rises suddenly behind Judas to ask who is the traitor. In leaning over the shoulder of John, Peter's drawn dagger touched Judas' side. He looks up with terrified countenance, tightly clutching the money bag in his right hand, and upsetting the salt. The next three figures in sequence are Andrew, James the younger, and Bartholomew at the end, leaning forward in his eagerness to catch the words of the others. The first group on the left of our Lord includes Thomas with raised finger, seeming to say — "Lord, is it I?" Then in front of him James the elder expressing in face and gesture his horror at such thought Philip bending over James, with deep regret in his fine face, seems to say, "Thou seest my heart, Lord, is it I?" At the terrible news Matthew turns to Thaddeus, and to Simon, with arms outstretched toward his Lord as if to say, "Of whom does he speak?" Soon they knew.

The table and linens and dishes, we are told, are exact copies of those used by the monks in the dining room where the celebrated fresco was painted. Wamp walls, a door cut through it, battered by Napoleon's soldiers, retouched often, the original is nearly lost; but there are many good copies by da Vinci's pupils, and many carvings of it — one of the most beautiful of which is the one by the celebrated Alois Lang, the world-famed "Christus" of the famous Oberammergau Passion Play, and which is reproduced on the cover through the courtesy of the First Lutheran Church, Louisville, Kentucky.

## CROP — A Walk for the Hungry

On October 21 at 1:30 P.M., in Princeton, you have an opportunity to take part in an event with worldwide implications. You have the chance to bring nourishment, comfort and hope to people whose very lives now hang in the balance.

It's called a Walk for the Hungry, and there is a way for everyone to take part. You can either walk 10 kilometers or be a sponsor. Your support can help stop hunger.

CROP is the name given to local community hunger education and fund-raising events sponsored by Church World Service; an international relief, development, and refugee resettlement agency. The agency consists of more than 30 Protestant and Orthodox communions in the U.S.

More than three decades of experience in feeding the hungry, healing the afflicted, and sheltering the homeless have underscored the problems. The goals of Church World Service development projects are to help people create for themselves a better quality of life, marked by sustainability and balanced sharing in benefits and burdens.

You can help by learning about the real causes of hunger: economic, social, political, ecological, and demographic. Consider how your lifestyle differs from and affects that of others. Take part in CROP events and pledge your help, financially and in prayer.

If you are interested in supporting the CROP Walk, or have questions, contact Suzanne Brooks (921-1186) or Joyce Jacobson (921-3702).

## Migliore Speaks

The opening of Holy Communion at Princeton Theological Seminary was held on Monday, September 24, at 11:00 a.m. in Miller Chapel. Daniel L. Migliore, professor of systematic theology at the Seminary, delivered the sermon, "The Open Banquet." In part he said:

"Eating and drinking are far more than events by which our physical needs are provisionally satisfied. They are distinctively human events; they are events of friendship and estrangement, of grace and ingratitude, of fear and joy."

"There is a hidden theological dimension in all our eating and drinking. In our meals together we signal what humanity we are becoming and what God we worship."

"In Jesus' parable of the great banquet his own singular and scandalous habits of eating and drinking are enshrined. So understood, this parable discloses

the sinful distortion of and redemptive promise for all of our eating and drinking."

"In a time of rampant chauvinism and of religion used to assure ourselves of our essential goodness and of the inherent wickedness of those we call enemies, who will respond to the voice of the host of the great banquet: "Come, for all is now ready"? Should we be surprised that now, as then, the poor, the lame, the blind, the outcast will come silently, gladly, while so many others, also invited, tender their excuses? Not because the poor are better, more worthy, more God-like, but simply because they are so hungry, and they have been invited by a generous host."

"There is a call to repentance in this parable, a shattering of our everyday world of eating and drinking, a great reversal of our genteel table protocol."

"In the presence of Jesus the very ordinary event of eating and drinking becomes something quite extraordinary: the beginning of an open community, the beginning of a friendship in suffering and hope with those who are poor and despised, the beginning of God's new, inclusive, festive humanity."

**We need your creative talents.**

Poetry—Short Stories—

Graphic Arts—Photography.

MILLER CHAPEL

The Week Following The  
Fifth Sunday in Lent

Friday, April 13, 1984

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PLEASE READ THIS  
*in preparation for today's service.*

*Most of you probably never have heard of a Service of Preparation for the Lord's Supper, much less ever worshipped in a preparatory service. That is about to change.*

*When I was growing up in Boggs Township in western Pennsylvania my home Presbyterian congregation still observed the preparatory service, every Thursday night prior to quarterly Communion. Unfortunately, for many of us, the service had largely become a matter of observation, not participation, still less preparation.*

*Strangely enough, in the past couple of years, I have found a new appreciation for that liturgical relic which had hung on in my home church literally for decades after the tradition itself had lost life. My 87 year old grandmother remembers the preparatory service with enthusiasm. Early in her married life, about 1920, Communion was celebrated twice a year, and was preceded by several services of preparation. In the generation which preceded grandma, tokens were issued to those who attended preparation services, so that they could receive the elements of the Lord's Supper on the following Sunday. The token was a symbol of a person's readiness to commune.*

*The church does not need the legalism of a token, but the church does need to take very seriously the responsibility of preparing its membership for the Lord's Supper. To pastors and congregations, the preparatory service offers a wonderful opportunity creatively to explore in worship some dimension of the meaning and significance of preparation.*

*-- Brad Martin*

Bradley D. Martin, M.Div.Sr., Leader  
Melanie Hammond Clark, M.Div.Sr.,  
    Liturgical Dance  
David A. Weadon, Director of Music  
    and Organist

Special Music:  
    Jennifer L. Marona, M.Div.Jr.  
    Judith W. McBride, M.Div.Jr.  
    Barbara J. Price, M.Div.Jr.  
    Audrey L. Schindler, M.Div.Mid., Flautist

"Were You There?" arranged by Barbara J. Price

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CORPORATE PRAYER OF CONFESSION

Most holy and mighty God, we confess in your presence our sin. You alone know how often we have sinned, in wandering from your ways, in wasting your gifts, in forgetting your love. Have pity on us, O God. Teach us; cleanse us; forgive our sins for the sake of your Son our Savior. Please send your grace into our hearts, that we may live in your life and walk in your ways, according to the love of Jesus Christ our Lord.

Caray had no illusions about most of those Christians but at least they had had their chance. Protestants 44,000,000, Orthodox 30,000,000). That left 550,000,000 without Christ. 420,000,000 were in pagan darkness. 130,000,000 were Mohammedans. <sup>1</sup>

That was the only call he needed. It was as simple as the command of Christ, and as urgent as life and death. If Jesus was meant to reign and save, why were millions upon millions dying without him? Every second saw more souls slipping into a Christless eternity. No one had ever given them a chance. No one had ever told them that they could live forever in Christ.

Didn't they know any better, those pioneers? How could they save the heathen? Why weren't they in their churches back home, listening to good, solid sermons confirming Christians in their comfortable inaction. "It is useless," one very famous preacher had said, "to try to convert savages who have nothing learn about them but the shape of their bodies."<sup>2</sup> There was only one Protestant denomination in the whole world that believed in a global Christian mission. Only the Moravians were foolish enough to think that Christ meant what he said when he told his disciples, "Go ye into all the world...", and they, poor souls, were clinging almost alone to the edges of unreached continents from Greenland to South Africa. They were the fanatics. They had the audacity to believe that people are people wherever they are, and that all people are meant for God's love, and that all are lost without

1. William Caray, An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens..., Leicester, 1792, p. 62.

2. J. E. Hutton, A History of Moravian Missions, Moravian Publ. Office, Lond., 1923, p. 9, quoting Ursinus.



His.

Faced with a challenge as simple as that, the Church exploded around the world into the modern missionary movement. It grew, says Prof. Latourette, as much in the next 150 years as it had in the preceding 1300 years. While the pioneers were still answering their critics, "uncaveable savages" in the South Seas were coming to Christ by the thousands, and forming their own Missionary Societies to pass on the good news to those who had not yet heard. Only twenty-two years after the first missionaries waded ashore on Tahiti in great peril of their lives, a crowd of thousands of Christian islanders came together after a sunrise prayermeeting to raise their hands and proclaim the foundation of the Tahitian Missionary Society. *And* *one* of the first hymns they learned there and in the Caribbean Isles, singing it under the banyan trees and out across the sparkling sea, was:

"Jesus shall reign where'er the sun  
Doth his successive journeys run;  
His kingdom stretch from shore to shore  
Till moons shall wax and wane no more."

It was already coming true. <sup>Today</sup> ~~But~~ ~~at~~ ~~last~~ it is true. Follow the sun around the world, ~~today~~. You can do it, they say, by commercial airline in 142 hours. Fly around the world and try to find a country where there are no Christians. You can't do it. Even where there are no organized churches, even where missionaries are turned away with guns and Christianity is a forbidden faith, even there you will find Christians. Perhaps only one, two, a handful,

Spent once said, there is enough power in the Christian Church of Acre to carry the faith back once more into all the world.

We knew what we were singing, there behind the iron curtain:

"Jesus shall reign where'er the sun  
Doth his successive journeys run..."

It is true. The light has come and Jesus reigns, first in Asia, as we shall see as we now follow that light around the world, the light shining in darkness, then coming to Africa, to Europe, to Latin America, and last of all, if we reckon it by continents, to North America, to us who dwelt in great darkness. There are still the shadows and the dark places in the earth. But the sun never sets on the Christian Church.

"Jesus shall reign where'er the sun  
Doth his successive journeys run;  
His kingdom stretch from shore to shore  
Till moons shall wax and wane no more.

Blessings abound where'er he reigns;  
The prisoner leaps to lose his chains,  
The weary find eternal rest,  
And all the sons of want are blest."

That is a present fact, a continuing mission, and a future hope.

Knee - communist occupation

1945 occupation -

one year without pressure from communists. They opened all churches.

Dec. '45 - Kuo vs. Kuomintang, church into communists who are for it.

1946 - church activity became so vigorous, communists became frightened.

There was a saying, "Church is always having revival meetings, and the communists are trying to beat the people."

Kim Il Sung - <sup>Dec. '45</sup> "We won't have any communism". Organize any party you like. Church people join democratic parties. Communists in '46 begin to move against democratic parties.

Clashes between church & govt. leaders: e.g. March 1, 1946 church people try to have their own indep. meeting in the <sup>Cathedral</sup> church. Govt. demands all people at govt. meeting. Govt. arrests all church leaders on day before Mar. 1. One pastor escaped arrest, conducted service. Then communists came into church with guns - arrested Pastor Whang. Then all Kuo. followed pastor + police - surrounded jeep - couldn't move. Great mass assembled. Appealed to govt. - unless you release pastor you cannot go home. Finally had to release.

1947 - An Association formed in P.Y., organized by respected leader, former missionary to China -

Rev. Kang Yang Dok - pres. of Synod, good pastor, related to Kim Il Sung, appointed as secy of Political Council in early '46. Became behind-the-scenes organizer of the Assoc., used the former Chris Ministry.

Finally most pastors became members.

Only one church left in P.Y., under sign of the Assoc. - NCC report, from pastor who escaped after twice.

Churches closed

	all	$\frac{1}{2}$
Presb.	152	468
Meth.	84	155
Holies	27	79
Salv. Am	4	4
	225	746

— from Christian News, Pusan, 1952, June.

Pastors killed & missing

N. Korea - pastors		ants.
Pres.	145	160
Meth.	28	18
Holies	5	4
		— Total 178 — 182
S. Korea		
Presb.	110	10
M.	36	7
H.	8	3
Salv.	6	—
		— 160 — 20

NCC Report - June 30, 1952, No. 172

	Believers adult	children	pastors	Asst.
Presb.	3,22,500	316,200	1245	895
Meth.	63,574	70,158	438	112
Holi.	17,561	18,681	100	78
Salv. A.	11,850	4,500	128	

## Richey Hogg

### A. Ecumenical beginnings.

1. Carey - ideally there should be one non-denominational mission body. (p.7)  
- proposed world mission conf., decennial, in S. Africa, by. 1810.
2. C.M.S. fundamental principle: "not to send Presbyterianism, Independency, Episcopacy or any other form of Church Order & Government... but the glorious Gospel of the blessed God to the Heavens." - (R. Brett, Hist. of the C.M.S., I, p. 49, 50)

### B. Beginnings of disintegration.

Methodists from a fraction of C.M.S. auxiliaries, determined "with godly jealousy" not to contribute to the spread of Calvinism, create own Mission Soc. - Wesley Meth. Mission Soc. 1817-18. (p.11)

### B. 19<sup>th</sup> c. - denominational consciousness - but 4 streams of cooperation:

1. Series of conferences, by missionaries in field - e.g. Madras 1900
2. Series of conferences at home base. N.Y. 1854 to N.Y. 1900
3. Development at home base of continuing consultative groups re missionary organization + policy.
4. Rise of the S.C.M. & W.S.C.F.

### 1. Mission conf. in field.

#### a. India

a. Carey's "pleasing dream" - Cape of Good Hope Conf. 1810. Letter to A. Fuller, who thought it a "pleasing dream of an enlarged mind" - so little purpose & unity the missionaries might better stay at home. (p.17)

b. Bramby Mission Union, Nov. 1825, open to any Prot. missionary who holds "the distinguishing doctrines of the Ref. without compromising any of those tenets, on which they may conscientiously differ." (18)

c. First Gen. Field Conf. - Gen. Conf. of Bengal Prot. Missionaries 1855 - 6 missions, 55 missionaries, incl. 3 Indian ministers (Presb.-Ch. & Scott.) Papers + resolutions incl.

(a) report that "no native church has begun to support its own native pastor"

(b) call for 100 new missions in next 5 yrs. to raise no. of Prot. missions in India to 500. (p.18)

3rd N. India Conf. 1862 - prepared report, "That they all may be one". Held

intercommunion: "from the hands of Presb. clergymen, Baptist deacons & other clerics, passed then to delegates" incl. Anglican + Meth. - (19)

## Ecumenics

W.A. Visser't Hooft, *The Meaning of Ecumenical*, SCM, Lond., 1953 25 pp.

Leslie Newbigin, *The Household of God*, SCM Lond.

Helmut Gollwitzer, *Unwilling Journey*, SCM, Lond.

Oliver S. Tomkins, *The Third World Conference on Faith and Order*, Lond 1952  
SCM, Lond.

~~with~~

## Missions

H.P. Thompson, *Into All Lands. The Hist. of the SPG in Foreign Parts, 1701-1950.*  
SPCK, Lond. 1951

## Present perspective.

Max Warren - IRG, Oct. 1950, "The Mission, Obligation of the Church in the present Historical Situation"

1. The loss of the initiative by Western Europe
2. The widespread and rapid growth of nationalism
3. The awareness on the part of ordinary people everywhere of the diff. between what is & what ought to be. [Nasser watches tanks in Egypt palace]
4. The race vs. the clock involved in rapid growth of pop. & inadequate supplies of world food supplies
5. Communism

R.A. Nelson, Transworld, Jan. 1954. "Mission of the Church in the present Historical Situation" p. 152

1. The geographical nature of the world
2. The possibility of shipping over the surface of the world into space
3. The possibility of the inhabited world

Wagey - Transworld, does not discuss them

1. time factor - No calculation approved
2. human effort factor - By super effort we can complete this
3. "situation factor" - No "anyday" response
4. No fear factor - Not world war, a new remarkable force

But that is not the case - It has already passed the point





# REMEMBER

## MEDITATIONS

Based upon  
Communion Services In  
Six Different Countries

By Inez Moser

HERE I confess my sins and find forgiveness, cleansing, and restoration as I participate in the body and blood of Christ.

HERE I come with a "hunger and thirst for righteousness" and find the "goodness of God."

HERE I come with my burdens and find them lightened as I am yoked with Him.

HERE I come with my sorrows and find the consolation of the One who, though "a man of sorrows, and acquainted with grief," yet brought the assurance of victory over sin and the grave.

HERE I come with my doubts and find assurance through Him who is "the way, and the truth, and the life."

HERE I come with my hopes for a better world and hear His commission to spread the gospel to all the world and His promise, "Lo, I am with you always."

## FOREWORD

*"Do this and it will make you remember me,"* Jesus had said to his friends during the Last Supper in an Upper Room near the edge of old Jerusalem. Every individual there had reason of his own why it would have been impossible to forget Him. The command, however, was that they were to remember Him as often as they broke bread together. As the events of the next few days came to pass, and as many recalled His life, the simple ceremony took on the aspects of a sacrament and was of the very essence of the life of the Church.

To remember Him meant to seek forgiveness...to praise God...to declare their oneness...to dedicate themselves to His continual service. Dedication to a mission that meant ridicule and death was enough to make the disciples seek each other and to remember Him.

By breaking bread together they summarized symbolically their faith; they expressed their experience; they demonstrated the character of their community. And so from the beginning in that tiny upper room in Jerusalem until now, in millions of observances on every continent, believers have used this way of expressing together their love with thanksgiving.

As a young girl, my education as to the meaning of "Communion" was very meager. The lasting impression I received of the Sacrament of the Lord's Supper as a joyous occasion I owe to the light on the face of old Elder Bowman as he received the bread or the wine tray from the minister and descended the altar steps, his head held high, his step light and sure. He carried the tray as though he were offering it unto the Lord Himself. His

face shone with a radiance that always made me catch my breath and smile up at him as he offered me the tray.

It was as though he were saying, "Beyond all that life can do to you, there is a joy and a peace to be had, *and I have it*; what I am doing now makes me able to rise above mundane life; this is one of the sure ways in which He comes to give joy and strength to those who truly want Him to come."

Saint John says, "The disciples did not realize the significance of what was happening *at the time . . .*" Neither did I understand at the time, but across the years flashing past, memory has respun the luminous light on Elder Bowman's face as he remembered his Lord in the ever-fresh, outward rite of "Communion."

Celebration of the Lord's Supper does not loom large in world events today. Too many Protestants regard it as peripheral to Christian living. In their thinking the mystery of it is too vast and its promise is too long coming as men count time. Too often it is thought of only as a gloomy memorial of death rather than a thankful celebration of Christ's conquest of death and His promise to come again.

It has been my privilege over the last fifteen years to share the Communion service with fellow Christians in many parts of the world. There are recounted in these pages some of these experiences, for each in its time and place had particular significance. These are people of spiritual triumph about whom I write. Furthermore, we must learn from each other. It is my conviction that in the Church's incessant search for new power and more inclusiveness, part of the answer is to be found in a deeper obedience to the command of our Lord: "*Do this in remembrance of me.*"


# REMEMBER,

Jesus took the cup and said

*Drink Ye All . . .*



BOHEMIA



*Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.*

MATTHEW 26:27,28

# REMEMBER

## *Drink Ye All . . .*

**B**EFORE CHRISTIANITY was 100 years old, Saint John sighed at the close of his Gospel, "There are many other things which Jesus did, and I suppose that if each were written down in detail, there would not be room in the whole world for all the books that would have to be written."

With each century that has passed since, there has been more to tell of "all that Jesus began to do and teach." One chapter of that story, which is not known to most Christians today, I found in Bohemia.

Bohemia was an independent kingdom as early as 1092. It was united with Moravia, Slavonia, and Ruthenia in 1918 to form the New Republic of Czechoslovakia. Bohemia has industry and cities, but most of the area is a fertile plateau given over to agriculture. God has showered down upon this land mountain ranges rich in minerals, great forests and beautiful lakes so that Bohemia has always been desirable in the eyes of neighbors ambitious to extend their power and influence in Central Europe.

Doggedly, the people have loved and served freedom, although through much of their history the thud of booted soldiers has been heard above the age-old rural rounds. Fiery patriots have been plentiful throughout the years; there have also been fiery reformers in her church affairs. Jan Hus was one of them. The soul history of this greatest

of Bohemian saints is a part of the story, and could be a continuation of the eleventh chapter of Hebrews.

Today Jan Hus is of importance, not only for his own sake, but because he might rightly be regarded as standing in the dawn of the Reformation. He represented in his day a new spirit of consecration to truth, rather than to authority. He took a leading part in making Protestantism what it is. It may be said that he handed on to Luther and Calvin the torch which kindled the Reformation.

From the English Reformer, Wyclif, Hus learned that Holy Scripture is the supreme standard in matters of faith, and that the Church must yield to its authority. Christ, not Peter, was the head of the Church for Hus. The Church was not the hierarchy but the community of the elect, and he proclaimed these daring principles with glowing eloquence. Hus recognized only two sacraments—Baptism and Communion, and rejected most of the ceremony of the Roman Catholic Church.

This innovator of daring ideas was born on an unknown day in the second half of the fourteenth century, probably in the year 1369, in the village of Hussinecz, Bohemia. As family names were not common then, he was called only Jan (John in English) of Hussinecz. The poverty of his parents, who were peasants, compelled him to work as a chorister and sacristan, but somehow he managed to get a bachelor's degree from Prague University in 1393, and in 1401 he took his doctorate in philosophy. He was elected Dean of the University and became a scholar of high repute. In 1400 he became a popular priest in Bethlehem Church in Prague.

Hus adopted every possible means of propagating his new doctrine. One novel method he used was that of having his arguments and theses painted on the great bare walls of Bethlehem Chapel. In large letters on one wall he



had painted, "There are four profound secrets of our faith—the Trinity, the Foreknowledge of God, the Incarnation, and the worshipful Sacrament of the Body and of the Blood of Christ."

Hus preached his new doctrine all over Bohemia—in towns and markets, behind hedges, in villages, castles, fields, and woods. "If it were possible I would preach on the seashore, or from a ship, as my Savior did," he once declared. His favorite pulpit was a lime tree near Kozi. One thing disturbed him. "Jesus went to preach on foot, not like our modern preachers proudly carried in a carriage," he said. "I also drive, for I could not possibly get in time to places so far distant."

The popularity of Hus and his doctrines spread on every hand, both in cottage and in castle, in Prague and in the country. A national party, called Hussites, formed around him. Numerous and powerful Bohemian nobles loved him and became his followers, as did many priests in the churches.

But he made such bitter enemies of the Papacy and the hierarchy that in 1410 he was excommunicated "for defending the writings of Wyclif in public discussions, for his sermons, and for disputations." The invention of printing, the new teachings, the zeal of Hus, and the disdain of Europe for the Papacy, however, were new forces no one could stop. They were preparing the way for the more drastic revolution of Luther and Calvin a century later.

In the beginning Hus never asked that the laity of the Church should have the Cup as well as the Bread in the Lord's Supper. The Roman Catholic Church gave only the Bread to the laity; the priests partook of the Wine. The followers of Hus, however, guided by his teachings and by the new translation of the Bible, began to demand that they too have the Cup. Hus could only reply to them that

the gospels and customs of the early Church both favored such practice.

He wrote for the Bethlehem Congregation a hymn containing his new doctrines of the Communion: the open hospitality of the Lord's Table to all who believed and were seeking to serve Christ; the serving of both Bread and Wine for the renewal of the Covenant; the forgiveness of sins by God, through Christ alone. It is one of the truly great hymns of any age and perhaps the first communion hymn sung by a congregation in Europe in Hus's generation.

“Jesus Christ, our strong salvation,  
Of the Church the sure foundation,  
To Thy table we draw near;  
Grant us to know Thy presence here.

Praise the Father, God in Heaven,  
Who this heavenly food hath given,  
And for misdeeds we have done  
Gave to die His beloved Son.

If thou then believest truly,  
And wilt seek to serve Him duly,  
Thou a welcome guest art here;  
This rich banquet thy soul shall cheer.

Here He gives His body broken,  
Of His blood the wine is token;  
Now the covenant renew,  
That His wondrous love doth bring to view.

Consecrate shall be thy labor,  
Thou shalt truly love thy neighbor,  
So shall he, undoubting, see  
What thy Savior hath wrought in thee.”

(Translation—Helen A. Dickinson)

Finally, the issue became so urgent that Hus encouraged revolt from papal authority by declaring in favor of Communion in both Bread and Wine. He saw that the Cup was not for the privileged few, but a universal heritage from Christ, Himself. Thus, the Chalice became the symbol of the Hussites. It also led to the burning of Hus at the stake.

In 1415 the Council of Constance of the Roman Catholic Church unanimously ordered all priests who administered the Cup to be handed over to the secular arm of the Church as heretics. Their accusation was that "the sacrament of the most precious blood was even carried about in flasks by priests to private houses." Hus called the decree of the Council against common use of the Cup, "a mad denial of the gospel of Christ," and wrote to his followers and the men in Bethlehem Church urging them to continue in the practice.

Almost immediately Hus was brought to trial for heresy before the Church Council. His request for an advocate was refused, and the trial lasted for months. When Pope Alexander V finally condemned him to death, four hundred and fifty Bohemian nobles formed a league protesting the council action that had condemned Hus. Those men were powerful, and within their strong castles Hus could have been concealed for as long as he wished, even against the kings and councils of Rome; or he could have won his freedom by renouncing his doctrines and practices and returning to papal authority. He chose rather to become a martyr. Hus was a martyr, not so much because of his conviction that current beliefs were false as because of his fidelity to conscience. On the eve of St. John the Baptist, June 23rd, before he was burned at the stake on July 6th, Jan Hus wrote in his prison cell, "Give me a fearless heart, a right faith, a firm hope, a perfect love, that for

thy sake I may lay down my life with patience and joy. Amen." It was signed, "Master Hus, a servant of God in hope." Luther, a hundred years later, said of this statement to a group of his students, "Read this and rejoice."

When the day came for the burning, Hus walked calmly to the prepared platform—he was not dragged to it. He was clad by seven bishops in the full vestments of a priest of his high rank, then one by one, the vestments were stripped off of him. "We commit thy soul to the devil," sang the priests. "I commit it to the most gracious Lord," Hus replied.

His hands were tied behind his back and fastened to the stake. A rusty chain was wound around his neck and two faggots placed under his feet. Because he was being burned as a heretic he was not permitted to face the East, but was turned toward the West instead. Then, for the last time, the marshal of the empire asked him if he would recant and save his life. Said Hus, "God is my witness that the evidence against me is false—in the truth of the gospel of Christ I have written, taught, and preached; today I will gladly die."

For Jan Hus, being "faithful unto death" was not simply a figure of speech. His faithfulness was the kind the first martyrs had, who in spite of fear and horror of torture, remained firm.

So they heaped the straw and wood around him and poured pitch upon it. When the flames were lighted Hus sang out in a loud voice, "Christ, thou son of the Living God, have mercy upon me." The wind blew the smoke in his face and all that the crowd could hear was, "who was conceived of the Virgin Mary." So, with his lips moving in prayer, he died in the Lord at the age of forty-six. There were many in that day who followed Jesus in the breaking of the Bread, but Hus was a martyr to the drink-

ing of the Cup of His Passion.

The persecutors piled up the fuel, stirred up his bones with sticks, and flung his coat and shoes on the flames, lest the Bohemians keep them as sacred relics. His ashes and even the soil on which they lay were heaped into a barrow and tilted into the Rhine. The men of the Roman Church thought that was the last of Hus and his doctrine but the fire still burned, and a few months later the people of Bohemia rose in a revolt which finally led to the Thirty Years' War. The great struggle, out of which came the Reformation, had begun for Protestants—a time filled not only with ideas and achievements which give the Church its life today, but also with memorable personalities and events in the long history of Christianity. The Reformation was the springtime of the Protestant Church. Bohemia was one of the seed beds from which that Church flowered.

More than five centuries after the burning of Hus, I traveled for the first time to Bohemia, now Czechoslovakia. As has been the almost continuous history of that land, it was a period of tragedy and political tension. The freedom of the people was almost gone, and an iron curtain imposed by an alien dictator had shut the little republic off from the rest of the world.

A great statue to the memory of Jan Hus stood in the open square in the heart of the city of Prague. With a Czech friend, I visited Bethlehem Chapel—now turned into a Communist museum. Buildings from the days of Hus were still standing; everywhere there were reminders of Bohemia's Great Saint. My quiet search to feel his spirit alive was fulfilled when I was taken into an old church for a Communion service. Blocks away from the church through the October haze we could see its tall spire flaunting a huge chalice for all to see. When we entered the sanctuary the first thing we saw in the dim light was a

chalice carved in the beautiful wood of a startlingly high pulpit—symbolizing that for which the unforgettable Hus was willing to die, that the common people might have the right to drink from the Cup.

As in most Reformed Churches, the round Communion table stood at the center-front of the church with an exquisitely embroidered cloth covering it. Four tall silver wine cups stood in its center with the bread trays at either side. The color of the curving wall behind the table was deep blue; a silver chalice painted in its depth spoke more eloquently than words of him who bought it for Bohemia with his own life's blood.

After the sermon the people came and stood calmly around the table, their hands folded one over the other—the undefeatable patience of the centuries expressed in their quiet clasp. Even as it must have been for the people in Bethlehem Chapel, the table seemed a place of waiting together for the timeless miracle of the Cup to give them new strength for living. Their silence sharpened the voice of the minister, who, as he served them, repeated comforting words of our Lord who had given the request, "Do this in remembrance of me."

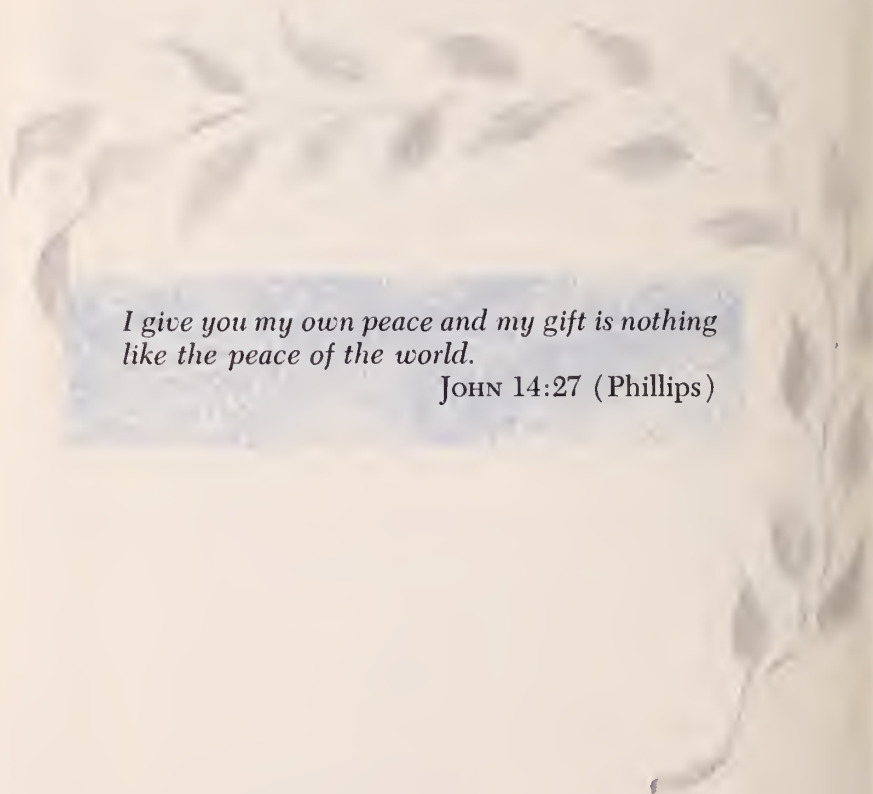
I drank from the chalice presented to me. I was no stranger here—the heritage of Hus was mine, too. He had given me a new claim on the Cup. Soundlessly his name was blessed, for love remembers blood shed for it.

# REMEMBER

*He Is Our Peace*



GRAND RAPIDS



*I give you my own peace and my gift is nothing  
like the peace of the world.*

JOHN 14:27 (Phillips)



# REMEMBER

## *He Is Our Peace*

WORLD WAR II WAS OVER. An uncertain peace had begun only eight months before the first meeting of the National Council of Presbyterian Women in Grand Rapids, Michigan in May, 1946. The shouting and superficial exhilaration following the war's end in the United States had died down. The world that year was full of destruction, starvation, freezing, agony; it was crying out for restoration. The hopes of countless refugees lay in the hands of the Churches of America. But the most desperate needs were not those apparent on the surface. The deepest need of people over the world was that a faith in Christ be reborn and that new life be built on that faith.

The Presbyterian Church in the U.S.A. was in a sober mood. *Restoration* and *Reconciliation* was the urgency pounding in her heart and tugging at her hand. The Church knew for her own soul's sake that she must help rebuild the war-torn world and also work out a genuine reconciliation with former "enemies." The Church knew, too, that when the atomic bomb had dropped on Hiroshima, forces had been unleashed which might mean the end of human existence, and that the fate of mankind on this earth hung in the balance between what the Lord of the Church stood for and what the Bomb stood for.

In great need of spiritual wisdom and strength, fourteen

hundred women from Presbyterian women's organizations gathered in Grand Rapids in their first "open" meeting—made possible by General Assembly's approval of their national organization in 1943. The women gathered there had known the anguish and the futility of war. True, their skies had been bomb-free, but sons, husbands, and brothers had been in constant danger overseas. Day and night they had prayed for those loved ones. Their strength was drained by extra duties and they dreaded the ring of the telephone, the delivery of a telegram; always they were waiting, waiting for word from the front. Day after day they had listened to newscasts on the radio—always the same sickening information. The uncertainty of what the next hour might bring forth was an erosive thing, slowly but surely wearing down their reserves of patience and hope. Many sons and daughters of women in that group had been killed; nearly all had lost some loved one, yet each woman there was under compulsion to say, "Father, forgive them. . . .," and hanging over all was uneasiness of conscience because our peace-loving country had dropped the atomic bomb on civilians.

But, with the challenge of our calling upon us, we came together with the theme, "Thy Will Be Done On Earth." The meeting had its roots not only in those who came but also in the great numbers of women across the earth who undergirded the assembly with prayer. Prayers of repentance and thanksgiving, prayers for peace, and of dedication were poured out by women speaking in German, Arabic, Korean, Japanese, and other languages, as well as by the 500,000 women of the Presbyterian Church in the U.S.A.

Because, above the stresses of the world, the command is forever heard to show forth the Lord's death and the promise that He is coming again, because the theme, "Thy

Will Be Done On Earth," is enshrined in the Communion service itself, we celebrated the Lord's Supper at the opening service.

The Moderator of the 157th General Assembly, the Reverend William B. Lampe, read the words our Lord spoke bidding us to come to His Supper, from the first copy off the press of the revised "Book of Common Worship." Geography and civilization may change but the words of the Lord's Supper remain eternally the same. Every woman there had heard them read countless times, yet afterward many said the message came so freshly to their ears it was as if they were hearing it for the first time. The bread which we ate at that table was only common bread, but in the symbol we saw His body broken, in prison, in exile, in slavery, and our concern was to show our love for Him. We needed the reassurance that life and flesh can be glorious when they are touched by Christ and that His power transforms every one and everything.

As the Communion service began, one and all seemed to await expectantly the serving of the Bread and Wine, so that by their act of partaking they could make the fresh declaration: "This is the will of God, that all men believe in His Son." We sang our prayer as we came to the table:

"Thy will be done on earth,  
On bended knee we pray  
Then leave our prayer before the throne  
And rise and go away.

The earth is full of woe  
And war and evil still —  
For lack of men whose prayer is 'Lo,  
We come to do Thy will.'

Thy will be done on earth,  
Lord, grant us grace to see  
That if Thy will is to be done  
It must be done by me."

Fourteen women passed the simple food and drink, through which the Lord of all the universe reaches out to make Himself known. A Chinese woman, Hsiang Foh-mei, and a Negro woman, Mrs. Lulu Wilson, served the Moderator and those in the chancel.

We were indeed a fellowship of need!

We needed to realize more fully the "One World," of which Wendell Willkie was dreaming and speaking. We were seeking the things that make for peace, already sensing that no stockpile of armaments, nor even economic aid, was enough. The demand was upon us to substitute Jesus' teaching of brotherhood for the idea that Japan, Germany, and Italy were our enemies.

The surge of new vitality and the throb of triumph could almost be seen and heard as the service progressed and drew to a close. The candles on the altar flickered a sort of accompaniment as Rosa Page Welch sang, "Were you there when they crucified my Lord?" That is how it came about that every woman who listened, put herself in the midst of the denying, betraying, fearful company who had crucified Jesus. A great humility—not an abstract feeling, but an actual living desire to identify ourselves with human defeat and suffering—enfolded us making us eager to accept, in the days ahead, our responsibility for reconstruction. We were even ready for the greater task of Reconciliation which began, for most, when an incredible hush fell over the great congregation as a kimono-clad figure walked across the platform and into the pulpit to pray. It was Tamaki Uemura from Tokyo, the first civilian

permitted to come out of Japan after the war. The women of the Church had hoped that the Rev. Tamaki Uemura might share this particular Communion. This would have been a personal symbol of the uniting of nations in forgiveness and reconciliation. Mrs. Uemura had written, in response to the invitation of the National Council of Presbyterian Women to come to our meeting, that she was "happy to come to restore the fellowship of Christians, if indeed it ever was broken."

Her clear voice rose in prayer, bringing every woman to the foot of the Cross, *"Oh, God, our Father, Father of Jesus Christ, whose seamless garment we have torn, whose body we have caused to bleed, we come to Thee, to the cross of Thy Son, and beseech Thee for Thy forgiveness. Thou bearest our infirmities. Thou bleedest for our souls. We have sinned before Thee and against Thee only. The torn garment is restored only when we become one in Thee—all the peoples of the earth. Thou hast already begun restoring the unity of Thy people. Thy work is to be carried on to its fulfillment.*

*"We intercede for those in other lands who are thinking of us in this gathering, and especially for those who have been alienated by human devices from the beloved people of this land. Restore our unity, one with another.*

*"Now we offer before Thee a token of our dedication of ourselves to Thine own work of restoration, of giving light and life and order to the world. Accept it, and purify it, and with it ourselves for Thyself. In Christ's name, we ask it. Amen."*

Surely no woman present would ever be able to move away from the oneness found there.

The beauty and the demands of the Lord's Supper

had bound each of us to an unbreakable oneness with Christians everywhere.

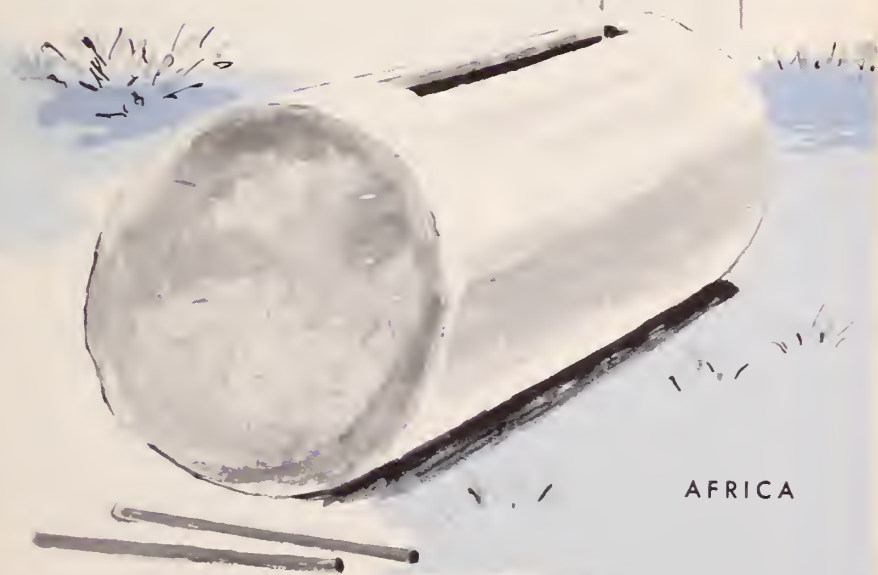
True Communion never ends with the benediction. To “remember” must be to serve — it was after the Upper Room that Jesus gave the great Commission to His disciples, and his promise to be with them always.

After the “Upper Room” that was ours in Grand Rapids, the women returned to their homes and churches with hearts set to the doing of His Will. They went about their work to make Jesus Christ known to an unbelieving world — and there followed for those women a thousand Gethsemanes and not a few crosses.

# REMEMBER

*He Is Our Joy*

*... and Our Salvation*



AFRICA

*Clap your hands, all people!  
Shout to God with loud songs of joy!  
For God is the King of all the earth;  
sing praises with a psalm!*

PSALM 47:1 and 7



# REMEMBER

*He Is Our Joy*

*. . . and Our Salvation*

**D**USK WAS SETTLING, quiet and heavy, as Frances Gray and I arrived on a February day at the Mission House high on a hill in Sakbayeme, West Africa. Frances was carrying the portfolio for Africa that year for the Board of Foreign Missions of the Presbyterian Church and this trip was part of her administrative duties. I had come along to take part in the laying of the cornerstone of the first permanent building at the Cameroun Christian College and to translate into experience all the names and places in the Cameroun I had come to know from using the *Year Book of Prayer*.

Since early morning we had been riding in a station wagon over dusty, uncertain roads in the hot, glaring sunlight. I was weary as I went into the crude, wooden shower house off the end of the long porch of the big, old house once owned and occupied by German missionaries, now the home of a Presbyterian nurse. But I would gladly endure the same weariness again for such a journey into joy as lay ahead for us in the days to come. I pulled the small rope until the bucket tipped enough to spill a cascade of cool water over my body, washing away the dust and some of the tiredness with it. I thought of the day's ride during which I had come to a better understanding of why so much that is written about Africa is of its natural history.

The giant trees of the jungle, rising to great uneven heights like mountains and festooned with dense vines, almost shut out the sun. Birds with bright soaring wings called a greeting from the tree tops and monkeys chattered as they swung from branch to branch. Crinkly fern trees and all the lush emerald of vegetation pushing against the road were fair works of God.

Africa is a country of villages. Scattered at intervals along the road were the mud huts with dark brown roofs of dried palm fronds coated with the resinous tars rising from the endless cooking fires. They were drab and depressing against the intense blue of the sky and the green of the jungle.

At the door of almost every hut sat a woman, cross-legged, pounding cassava root or corn into meal. They stared at us as we drove slowly past. Closer to the road, and watching us from a better angle, were groups of men sitting in the shade of the palaver house. Children with black eyes, brown skin, and lovely, straight bodies were everywhere.

I could faintly hear the whir of a sewing machine. The American nurse had told us the African nurses were working steadily in order to finish making their uniforms—the first the Sakbayeme Hospital had ever had. Going back to my room I stopped to speak to some of them. The girls were oblivious to the magnificent view from the porch still visible in the fading light. Stretching before us was a limitless expanse of forest so dense I could barely glimpse the village clutched in its terrifying closeness. They did not seem to be aware of this nor of the bougainvillea spilling purple fire over the whole end of the house. The nurses spoke little as they bent over their sewing, but the air was charged with expectancy and excitement. On the following day their two American guests and a delegation of

visitors were due to arrive from the capital city, and would be shown through the hospital. The new blue and white striped uniforms would make their first grand appearance.

Early the next morning the missionary surgeon began showing us through the hospital. The equipment and buildings seemed pitifully inadequate to us, yet each bed was occupied and in spite of the early hour a long line of outpatients waited to see the doctors—terrible accident cases, sores, malaria, dysentery, malnutrition. Two nurses, shy and proud in their new uniforms, took us to a long, low building. As we approached we knew it must be the maternity wards, for babies cry the same in any country! One in a wee bamboo bassinet, close by his dying mother on her wooden bed, wailed so feebly and was so thin we knew they had come to the Christian doctor too late. One nurse glowingly told us of a mother who left the hospital with her fat, healthy baby asleep in a large dishpan balanced on her head. In one hand she carried her belongings and in the other an umbrella to keep the sun from her baby's eyes.

It was almost noon when the doctor left us at the door of the Session room in the church. The African minister and Session had been working since sunrise. It was malnutrition of the soul over which they were concerned. The next day was Sunday and the Lord's Supper was to be celebrated. Before he could attend, each church member must come before the Session to have his Communion card signed. On each card was marked the member's weekly offering. Those who had not paid their weekly pledge were reprimanded, and any who had not contributed for a year were temporarily suspended. Members in good standing were questioned to see if they were living consistent, witnessing lives. Inquirers and learners who were in the beginner's class of "the first things of Christianity"

were examined. The Elders took their responsibility seriously for there could be no confusion or laxity in the process of training church members.

At daybreak on Sunday morning the drum began beating out its call to the tribe of God to come to church. The drummer beat in ecstasy, setting the mood of the day—a day in which we were to be caught up in a festival of joy. An African David sang a modern Psalm to the beat of the drum:

“Come everybody, Come everybody. . . .  
Prepare to come to the house of God.  
Come, Come, Come, . . . .

The words of God are like the clouds of the morning  
The clouds of the morning sky. . . .  
You must come out of your house to see them,  
They cannot come in to you. . . .  
Don't keep sitting by the fire today  
Come seek the Lord. . . .

Look up and see the clouds of the morning,  
The clouds of the morning sky. . . .  
Woman, don't work in your garden today,  
Brother, lay down your bow and arrow. . . .  
Seek rest and strength in the words of God  
The beautiful words of God. . . .  
The hour of worship is near. . . .  
Go to the river and bathe.  
Prepare your bodies, prepare your hearts. . . .  
Come, let us worship the Lord.”

Abruptly the drum was silenced, but its message came alive as the tribe of God began coming into the church, walking along the paths from every direction. One group of women came up the hill dancing and singing, clapping

out the rhythm of the music with their hands. Their song died down to low humming as they slipped into the church and crowded together on the backless boards resting on short posts.

The women and girls sat on one side of the church. Many of them had babies riding in a loop of cloth on their backs. The era when African women could be bought and sold at the will of men was about over, yet life for many African women is still full of fears, quarrels, dull responsibilities and hard work, with little leisure or luxury. Nowhere is the transforming power of Christ so evident as in a Christian African woman. It is not easy for her to give up her superstitions and deep-rooted fears, her hatreds and quarrels, to become a Christian. But that loss soon becomes gain, and life around her is changed as over the kettle on her kitchen floor, around the table with her children, over the hoe in the peanut patch, as well as in the church service or women's meetings, she lives out the joy of the good news that God is her Father and Jesus her Savior.

On the other side of the church, across the back and down the sides, were the men and boys. Many of them wore tribal symbols on cheek and forehead. They knew the loneliness of being uprooted from their tribal life with its age-old customs, and of being cut off from the council of the tribal elders to heed the call of Jesus, "Come follow me." Although few of them had ever had an opportunity to be educated, they conducted themselves with a dignity and nobility of bearing seldom seen in any group. Crowded around outside the church, unabashed and uninhibited, were those whose cards had not been accepted by the Session.

An ordained African minister conducted the service; simply and informally he began the worship by starting

to sing a well-known hymn. The response of the congregation was spontaneous drama. They sang without hymn-books, their eyes shining, their faces glowing with a light seldom seen on the human countenance. The song overflowed in their hearts and came splashing from their full lips with the sound of poured-out laughter. It was not a wild exaltation of feelings; there was no swaggering, no shrillness. Inwardly prompted by the pure joy of salvation reassured, their joy surged out. A little company, members of the great Christian Church on earth, joined their song to the eternal song of the Church.

The passing of the offering baskets started the singing of another song but this one was soft and low, like the deep tones of an organ.

During the sermon these people of the forest sat on the edge of their seats with eager, inquiring looks, every line of their bodies expressing their keenness to hear the word of God. The pastor spoke quietly, but with power, about how "a son knows best the way to his father's house; Jesus, God's Son, died for you that you might learn the way to God. Each must follow Him to God's house." A deep "Ya, Ya" shook the silence repeatedly during the sermon.

When the time came to join the great company of those whose eyes have been opened and who have known Him in the breaking of the bread, Dr. L. K. Anderson, the only ordained missionary present, assisted the African pastor. They stood behind the rough table on which was an open Bible, a mound of bread, and a plain metal cup of wine. The ministers wore no robes; there were no stained glass windows; the table had no cover; no altar candles shed soft light. The very simplicity of the setting increased the significance of the Communion. The minister blessed, broke, and gave the bread to the Elders, speaking in Basa, and we who knew no Basa understood

him. With quiet dignity the Elders passed the bread. One by one, the people took a morsel and, remembering, broke into another song of joy for their Bread of Life. The missionary blessed and gave the cup of wine to the Elders. With a small ladle dipped into the common cup they filled the teaspoon each communicant had brought.

When the serving was finished, the Elders and the people sat quietly through the prayer of dedication; then the service closed, as it had begun, with an exultant hymn of praise.

According to an African fable, the mud wasp does not reproduce its kind as other insects do. It catches grasshoppers, honey bees, and other insects, killing and dropping them into its house. There you can hear it saying over and over again, "Vu ma, Vu ma, Vu ma (be like me, be like me, be like me)" until the dead insects come to life again—not in their former state, but looking like mud wasps!

These people of the smoky huts and forest trails have been taken by Christ unto Himself and given new life and joy through His Spirit.

Centuries ago, Saint Paul said to the disciples of all places and times, "The fruit of the Spirit is love, joy, peace. . . . ." Joy between love and peace, merging the two; for whenever love expresses itself in joy, peace is more easily won.





# REMEMBER,

*Christ Has Set Us Free*

PHILIPPINE ISLANDS



*For freedom Christ has set us free.*

GALATIANS 5:1

# REMEMBER

## *Christ Has Set Us Free*

**H**AVE YOU ever gone through long periods of darkness and defeat? Have you ever huddled down cold with fear, thinking your security gone forever?

Have you ever plodded through endless days of hatreds, resentments, or unforgivable memories?

Have you prayed frantic prayers for years that seem to go unanswered? Have you known the loss of everything you held dear and necessary to life?

If you have, then you can become an understanding part of the first Worldwide-Communion-Day Service held in the Ellinwood Church in Manila after World War II.

In the eyes of God all groups who accept the invitation to come to His Table in any time or place, are equally precious. No one celebration of the Lord's Supper has more importance than any other throughout the year. For most of the members of the Protestant Churches around the world, however, World Communion Sunday stands out above all others. On that day the members of the family of God come together "in remembrance," to affirm their oneness in Christ at their Lord's Table. Observance of the day was special for me in 1946 because I celebrated it with the Ellinwood congregation in Manila.

The first airplane of the Philippine Air Lines to carry civilian passengers after the war had among its passengers a deputation of four persons from the Presbyterian Church in the United States of America. I was one of the group.

We flew to Davao, on the southernmost island of Mindanao, and from there began island-hopping back toward Manila. For a month we met, prayed, and had Communion with many different people.

Most of the churches had been destroyed by bombs or burning. During the service, in the once beautiful Legaspi Church, we sat huddled together on boards, the rain pouring down upon us in the barren, roofless shell. A number of times we met in houses, with far more people outside than were inside. On one island we stood in a patch of rubble for the service. Five wide stone steps leading strangely nowhere were all that remained intact after the bombing. Calm skies and motionless palm trees made a backdrop for the ruins of a church that was no longer there.

Finally, we returned to the crowded, noisy, disorderly life that was Manila in 1946.

Through all the islands the word most often heard in those days was, "*Liberation!*" It was printed in large letters on crumpled buildings and on remnants of stone walls; school buildings, no matter how small, had the word written by some youthful hand over the door or spelled out on their walls. Almost every speech began, "Since Liberation . . ." Everyone was caught up in a new realization of human freedom.

But beyond that singing word "Liberation," if you listened intently, you could hear the heartbreak. It was in the sound of the orphans at play; in the despairing eyes of those discouraged and burdened by twisted bodies; in the quietness of the mountains around the American cemetery on Leyte with its 12,000 white crosses and stars of David. It was in the sigh of a woman trying to make meager money cover inflationary prices—or in your own throat as a mother spoke of a son who would never return,

or of a husband forever gone. You could hear it in a small church in Linga, crowded with women and children whose husbands and fathers, early in the war, had been brought into the large Roman Church by the Japanese Commandant under the pretext of handing out their ration of rice. When all were inside, the Church had been set on fire, and none survived.

The heartbreak was there, but it was not apparent in the people crowding into the Ellinwood Church on World Communion Sunday. Their smiles were so ready, their greetings so warm, it was hard to remember that only a few months before they had been in prison, in mountain hideouts, or in strange island-interiors. It would be pure conjecture to estimate the toll that being hammered into submission had exacted from them.

When the people of the Ellinwood Church, along with thousands of others, poured back into Manila after the days of Japanese occupation were over, the first thing they wanted to do was to celebrate the Lord's Supper. The bombing and pilfering had left little of the church except walls and a damaged roof. It had been the only building left standing in that area. There was no Communion set, not even enough cups in which to serve the wine. The women cut joints of bamboo about two inches high so the joint formed the bottom of the cup. They stained the inside of the bamboo cup with berry juice, to add what beauty they could. Makeshift cups were not enough for those whose spirits had listened to God's voice under the stars.

Twelve months after that first Communion service, I sat beside Carmen Armonio in the same church, holding one of the little bamboo cups of the Sacrament in my hand. Carmen had given me the cup; it made me even more a part of the congregation that was gathered for another "remembrance" around His Table. This time there

was a silver Communion set, a gift of love from the Presbyterian Church in the U.S.A. The broken roof was still there. Instead of a rose window with petaled sectors of glowing colors above the altar there was a gaping shell hole. Birds darted in and out through the opening—their songs an obligato to the hymn of the people who came to that table of love singing:

“Just as I am without one plea  
But that Thy blood was shed for me. . . .”

Here was no fragile devotion. These people had first-hand knowledge of shed blood. The woman who prepared the bread, now being passed by the Elders to each person, had seen her daughter die as an enemy soldier ripped the unborn child from her body and held it aloft on the end of his sword. They knew about broken bodies and shed blood.

Today, however, they celebrated a feast of forgiveness for the unforgivable, of life instead of death—a feast of redeeming love. They were liberated indeed! And as liberated people they had a new responsibility—that of giving to others what had been given to them, Life in Christ.

The United Church of Christ in the Philippines came into being in the months following the nation's liberation. From the first, one of her great concerns was to carry her share in the world-wide mission of Christ's Church. She has increasingly become a witness to true freedom in a free nation. Under the compulsion of love in obedience that Church has since sent eighteen missionaries to other lands—to Korea, Thailand, Indonesia, Iran, Africa, and the United States to proclaim that “If the Son sets you free, you are really free.”

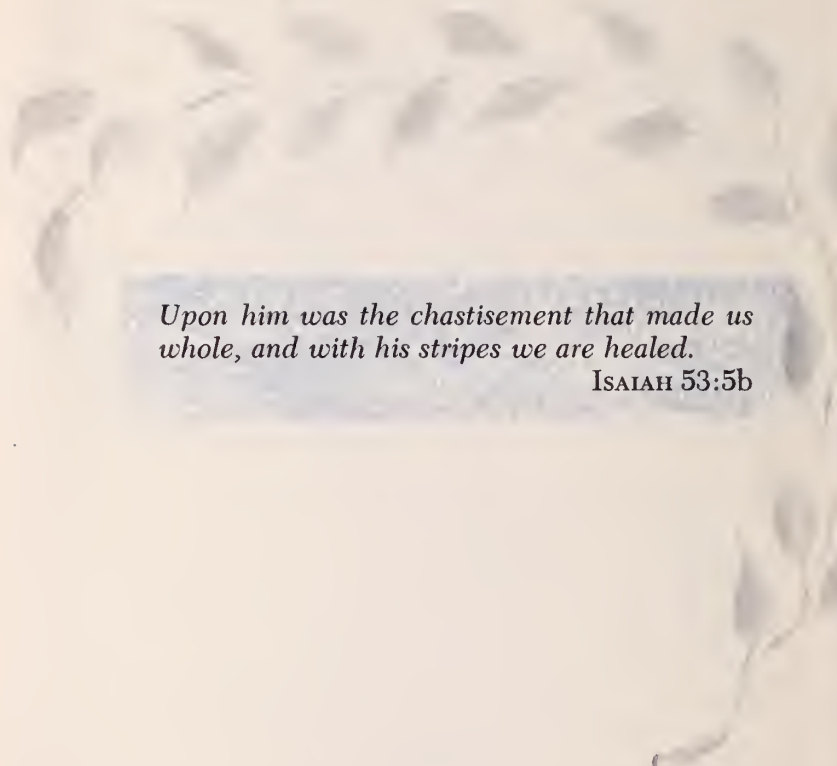
# REMEMBER

HE IS THE BREAD OF LIFE . . .

*Broken for You*



THAILAND



*Upon him was the chastisement that made us  
whole, and with his stripes we are healed.*

ISAIAH 53:5b



# REMEMBER

HE IS The Bread of Life . . .

*Broken for You*

CHIENGMAI IS A CITY of 600,000 in northern Thailand, beautiful in its quiet and peace; beautiful in its lofty palms, hibiscus hedges, and flaming bougainvillea; beautiful, too, because of the people who live there—a tiny minority of whom are Christian believers. From a sky unlimited even by the encircling mountains, the tropical sun pours down over the city, the rich rice paddies and the stupendous teak forests beyond.

The Ma Ping River winds and twists through the valley and divides Chiengmai into two parts. In the open country its banks are crowded to the water's edge with jungle. In the city, houses, temples, houseboats hug the brown banks concentrating more people in that narrow strip than seems humanly possible. On an island in the river, six miles from the city, the McKean Leprosy Colony has been growing and building through the past fifty years. Farther back than anyone living can remember, the Royal Family of Thailand's northern kingdom kept their white elephants on the island. When a long period came in which there were no white elephants and the island was unused, James McKean (a Presbyterian missionary) asked the king for permission to build homes and a hospital on it for leprosy victims—those homeless, sick people everyone else had driven away. The king gave the island to the missionary who sought out the outcasts and brought them,

in ever-increasing numbers, to the colony for shelter and medical treatment.

Individuals and missionary groups in America, as well as Thai government officials, gave money to erect the necessary buildings. Gradually the island boasted a church, a hospital, schools, a social center, separate houses for the untainted children, and little, white, two-roomed cottages for the leprosy patients themselves.

Flowers bloomed in profusion along the white picket fences enclosing each house, their lovely presence lending color to their surroundings. Above it all the lofty palms stood aloof from the people whose unhappy lot they did not share.

Great strides in medical research and treatment of leprosy were made through the years. The Church provided true and ever-new hope. Strength, and even little songs, grew from that hope in spite of a disease that had made them outcasts. When World War II came to Thailand, the Thai Church was forced to go underground. Missionaries had to leave the country, and money from the churches in America could no longer be sent to the Colony. To keep alive, the inmates wandered out to beg food from the people of the countryside. Their fate was not much better than that of lepers in the Middle Ages. In that dark period a leper was considered dead. The priest, clad in his stole and armed with his crucifix, brought him into the church and read the burial service over him. Even in mid-twentieth-century Thailand, victims of the dread disease were barred from cities and towns, so they drifted through the country, shelterless, walking alone. Many died.

The year after the close of the war, a group of four persons came to Chiangmai from the Presbyterian Church in the U.S.A. to see what could be done to help restore peo-

ple and churches suffering from the destruction of war. I was one of the group. We learned that in the preceding year the once vacated island had been re-populated as the outcasts limped back from their wanderings. The little houses, unchanged, were occupied again and life took on hope once more. No longer were they alone. The church, in addition to ministering to their bodies, gave instruction in church membership and sixty-three from the large class were ready for Baptism and Holy Communion. Our deputa- tion was invited to be part of the service.

Doctor Chinda, the Thai doctor in charge of McKean Leprosy Colony, drove us out from the city. Between the green rice paddies, where water buffalo pulled wooden plows, the road meandered on over the covered wooden bridge across the Ma Ping river. Leaving the car by the entrance gate, we walked the short distance to the church. It was a yellowed structure open on three sides, with arched tile porticos protecting the pleasant interior from the sun. Its setting, against a background of palms pointing toward heaven and taller than any church spire, was one of rare loveliness.

The Thai minister greeted us by clasping his hands together and bowing low, then led us to wicker chairs on the low platform across the closed end of the church. The sight before us was incredible. Sitting on the mosaic tile floor were over 300 people in various stages of the progressive death that is leprosy. Many had lost hands or feet, and more than a few had frightfully distorted faces. Their lean bodies sagged as though all fever of existence had left them. All seemed wrapped in their own silence, even when they sang the opening hymn in high thin voices. Some whose vocal cords were silenced by their disease only whispered the words.

During the sermon, the congregation never moved as

the minister spoke of God's love and mercy meeting their misery and hopelessness. When the sermon was finished the sixty-three persons ready for Baptism rose quietly from their places and formed a line down one side of the church. A minister from our deputation stood beside a teakwood table with a handwrought silver bowl of water upon it. One by one, the candidates came from the line and knelt humbly and reverently before the minister for baptism. There was no descending dove, nor any voice from Heaven saying, "This is my beloved Son;" only the voice of the American minister who, because he could not pronounce their long names, said, "Child of God, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. Amen." After he had said, "Child of God" over the heads of sixty-three leprosy patients, the meaning of the fact began unfolding for me—the mystery of it—each of us a "child" in the family of God, a family redeemed by Christ! What a preparation for the celebration of our Lord's Supper that was soon to follow!

As the Communion service began, we listened to the familiar words spoken by our Lord to his first disciples, and without end through the centuries since, "Do this in remembrance of me—this is my body broken for you—this is my blood shed for you." The deep silence was awesome in our ears. It spoke of the presence of God in His Word. "Was ever a table of the Lord's Supper surrounded by such as these?" "Is this table for me?" were my thoughts as twelve Elders came to stand before the table and receive the bread. Two were women. All were leprosy patients.

The minister placed the trays of bread in the hands of the Elders and on the stubs that once had been hands. The handless arms did not tremble as they balanced the trays, passing the bread among their friends, as all "bread of

Heaven" must be passed, from one person to another. In meek obedience, the seated communicants received the symbol. One Elder, tall and lightly built with no visible trace of the disease upon him, gently put the bread into the mouths of those who had no hands to help themselves. Only the Elders with hands could carry the wine cups, and of those, some had only stumps for feet. They walked with a heartbreaking shuffle, yet none stumbled as they poured the wine from a spoon onto the tongues of those hapless ones whose fingers had been completely consumed by the disease. Beneath the form of this outward rite, souls were being fed in sharing with another's need.

The Elders finished serving and again sat on the floor in their places. All heads were bowed to their chests, awaiting the prayer of dedication. The minister began praying, "And here we offer and present to Thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice. . . ." Within myself I questioned, "What do these people, whose lives are so gray and cheerless, have to offer God in dedication? They have no money; they can give little service; they have nothing but broken bodies." Clear and strong, even before the prayer ended and the closing hymn began, the answer to my question came: God does not want anything from them; He wants only *them*—that His word may again become flesh and dwell among us, even if that flesh is broken. They had shown their obedience and had pledged their love, in the faithful act of eating the bread and drinking the wine—they had offered themselves. Is not that all any of us have to offer God?

The faces of the sufferers showed no animation during the service, but their unblinking dark eyes, dulled by pain, were alight with a loving confidence no pain could completely subdue. The Bread and the Cup had given them certainty of hope.

The Word still spoke to us as we drove back into the city in silence, pondering our own inner poverty and the mystery of belonging to the "household of God."

# REMEMBER

THERE IS ONE BODY



W.C.C.  
AMSTERDAM

*I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in Thee, that they also may be in us, so that the world may believe that thou has sent me.*

JOHN 17:20,21



# REMEMBER

## THERE IS ONE BODY

**F**OUR DIFFERENT SERVICES of Holy Communion were held at the Constituting Assembly of the World Council of Churches at Amsterdam, Holland. Four services were required in order that every individual present in the Assembly could participate without infringing on the discipline of his own Church. The services were Anglican, Eastern Orthodox, Lutheran, and Reformed. The latter was the largest in which the host Church, the Reformed Church of Holland, invited "all baptized and communicant members of other churches" to share.

I was among the 1200 crowded into the Nieuwe Kerk, next door to the Royal Palace in Amsterdam, for the Reformed Church Communion. It was in this same church at the opening service of the Assembly, a few days before the Communion service, that a vast audience had stood for twenty minutes as the Assembly delegates made their way in solemn procession, two by two, down the wide aisles and into their seats. Although the great organ rolled out the music of familiar hymns the singing was feeble, for attention was focused on the procession of delegates dressed in official garb and national costume. Sober black predominated; the top-hatted, black-coated Finns stood out in somber contrast to the more colorful figures swathed in layer upon layer of brilliant ecclesiastical finery. Outstanding were the resplendent vestments of the full-bearded Eastern Orthodox churchmen, and the white vel-

vet, ermine-edged robes of the French. There were the Norwegians in their wide snowy ruffs, turbaned black men from the Gold Coast, Anglican Prelates in crimson and white, Indian women in bright saris, side by side with laymen from the U. S. A. in business suits, and women in subdued colors carrying handbags. Some heads were bare, others covered with velvet caps or birettas. The representatives of the churches from the Malabar Coast wore head-dresses upon which were embroidered crosses that symbolized Jesus and the twelve apostles. Academic hoods made brilliant splashes of red, purple, and orange and contrasted with the gleaming white of round collars, Geneva bands, and suits worn by men from the tropics.

With a sense deeper than sight we saw the far-flung scenes of the Christian Church—the drama, in flesh, of the Resurrection words, “He is risen from the dead and goes before you into Galilee. You will see Him there.” He has indeed gone into Galilee—and into Egypt, China, Mexico, France, India, the U.S.A., and all the other countries in His world. In this great processional marching into the church were a few of the hundreds of thousands who have seen Christ, named Him Lord, and tried to walk in His ways. They were modern Peters and Pauls and Thomases chosen to bear His gospel to the ends of the earth.

It was an imposing group by any standards, yet D. T. Niles from Ceylon in the opening sermon ignored the finery and the ceremony to point out that delegates were sent because some group was depending upon them to discern the meaning of the times, chart the course of the future, and proclaim God’s message. “We will fail them, ourselves, and God, if we do not recognize ourselves for what we are—sinners for whom Jesus died, nothing more and nothing less.”

It was with this preparation that the delegates attended the four different services of Holy Communion.

A united service of preparation preceded the four services. Separateness at the Lord's Table on Sunday was preceded by genuine togetherness on the night before when all of the delegates and representatives united in a period of spiritual preparation to receive the Body and Blood of their one Lord. The differences of sacrament or ministry dwindled into insignificance as they remembered only Jesus Christ and the wide brotherhood into which He brought them. Here they knew that no earthly power could stop the slow recognition of God's true unity pushing through the dark of tradition. The people coming from separated, exclusive altars, and returning to them, were moved to real sorrow and penitence for their divisions.

In the Nieuwe Kerk of the Dutch Reformed faith, a long Communion table had been set up across the front of the church, before an ornate, gilded choir screen topped by a huge crown of royalty, and surrounded by glowing windows created by craftsmen of other generations. Bread and wine stood in trays and cups in the center, and at either end of the table were deep bowls into which the offerings were dropped as communicants left the service.

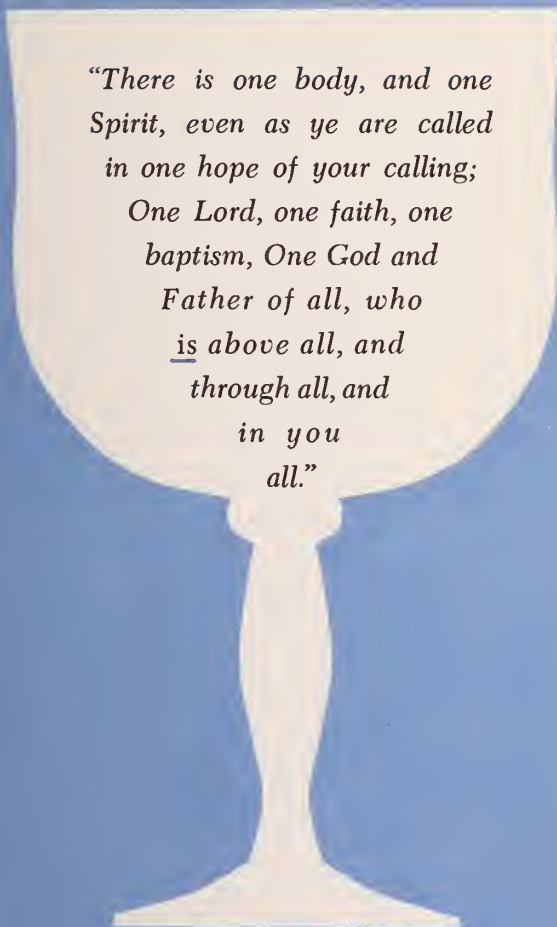
Ten ministers from different countries and different confessions sat in turn at the table and spoke the words of the Institution of the Lord's Supper as each group of communicants came forward. The people came a hundred at a time. They kept coming, coming, for two and one-half hours in a seemingly endless line. Each group seated around the table was as a family gathered for a feast of fellowship. They could look into each other's eyes and faces as they passed the Bread and the Chalice from hand to hand. Locked in this family intimacy we knew ourselves to be not a mass of independent people struggling against

one another for survival, but brothers worshipping the same God and serving the same Lord. In this setting it all seemed so simple—just to come, to receive, to go, in order to share Christ with those in any part of the world who do not know Him.

Although there were four separate services, all had heard and obeyed His command to “do this in remembrance of me” and all had been united at the table of their Lord.

At the close of the Assembly, the World Council of Churches was an organizational reality. When one of its messages, “We intend to stay together,” was flung out to the world, it was with the realization that the perfect unity of the Church had not been achieved in that meeting, nor would it be until God sums up all things in Christ, for we are condemned to *act* the new meaning of unity before we can *know* it.

Those who had answered roll call—Austria, Belgium, Brazil, on through the alphabet to West Africa and West Indies—went out from the Lord’s Supper to carry the light of that upper room to illumine a thousand dark places. They knew it would be impossible ever to forget the faces they had seen around the table or be content with any isolation or any separation or partial truth. “Forgive us and complete our incompleteness,” has been the hymn of their work in the years since.



*“There is one body, and one  
Spirit, even as ye are called  
in one hope of your calling;  
One Lord, one faith, one  
baptism, One God and  
Father of all, who  
is above all, and  
through all, and  
in you  
all.”*







INEZ MOSER was born and educated in Kansas, and for most of the years when her two daughters and son were growing up, lived in Topeka where her husband was in business. Mr. Paul Moser has been executive secretary of the United Presbyterian Men's Organization since 1948.

As an active church woman through the years, Mrs. Moser was sensitively concerned about the needs of people and the way in which the Church tries to help meet those needs.

In 1942, when she was elected the first president of the National Council of Presbyterian Women's Organizations, her responsibility for the concerns of church women took on an even wider dimension. Four years later she was sent on a special deputation to the war-torn Philippine Islands and to Thailand. In 1948 she was asked to pay a visit to the women in Czechoslovakia and Hungary, and in more recent years to the women in Cameroun, Colombia, Japan, and Korea. In each country Inez Moser identified herself with the Christians of that land, entering into their joys and suffering, and delighting in the contributions each group makes in the place where it is.

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Commission on Ecumenical Mission and Relations  
The United Presbyterian Church in the United States of America  
475 Riverside Drive, New York 27, N. Y.

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Service Above Self-He Profits Most Who Serves Best

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Matt. 9: 37-38.

It was almost two thousand years ago at the other end of the continent of Asia that the Lord gathered his disciples around him and left them with two last commands. One was the command to worship: "This do in remembrance of me". The other was the challenge to mission: "Go ye into all the world.."

Here now this morning we are obeying the first command. But one of the commands is no more important than the other. To which of those two commands has the church of Christ been more obedient, more faithful? On the whole, I think Christians have found it easier to obey the first command, to worship, than the second, the challenge to mission. Our Lord is still saying to us, in the words of Matthew 9: 37 and 38:



SIMPLE DETAILS, BUT . . .

It was late on a Sunday afternoon, and my national colleague and I were waiting for a call to the room in the adobe house where we would observe the Lord's Supper. Two weeks of teaching all day and evangelistic preaching every night had taken some physical toll. Three services were behind us that Sunday--a teaching session, morning worship, and an afternoon baptism. We had climbed down and back up a 2000-foot gorge where we had dammed a small stream to provide enough water to immerse the candidates.

While the crowds of mountain laborers from the coffee haciendas undertook the forty-minute trek back up to the host's house, I remained behind for a bath in the pool we had built in the stream. Maybe the Lord would understand after two and a half weeks.

Ahead of us that night was a 2:00 a.m. rising. We wanted to try to cut days on the brutal horseback trail to two by lengthening travel to eighteen hours a day. Those three days had brought incessant squalls of near-freezing rain, and trails so steep the unmounted horses had to leap from rock to rock. Rain had washed gravel into my shoes and ground it deeply enough to scar my toes. We had crossed altitudes near 15,000 feet.

Why were they delaying so in setting the Lord's table? We had asked three times what was the matter, with the same response: "In just a minute, Brother." Supper and the evening service impended. We had to get started or communion would be rushed.

We were at the point where patience was worn thin, and were about to press in a way we would be sorry for, when the real problem dawned on me. I took our host, the hacienda "steward," aside and asked gently, "Hermano, is the problem that you don't know how to set the table?" Though he had attended Bible conventions at which communion had been served, the relief on his face was immediate and evident. Almost as a grateful sigh: "Yes, my Brother, can you help us?"

Arm in arm we went together to set the table: a tin cup, two shot glasses, a beer glass and two others less memorable along with a roll bearing the dust and threads of its storage in a well-worn flour sack, all on a rough-hewn table covered with a doily. Yet I don't think I have ever presided over a more royal remembrance of our absent King. It was the first time the Lord's Supper had been served in the entire region, and our impatience and insensitivity had almost caused us to fail to communicate across the simplicity/sophistication barrier.

Almost. But thank God, not quite.

--Sam Wilson

# The New World of Missions

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## SHARE . . . TAPPING THE WIDENING POOL OF RESOURCES

Early this month a new step in expanding the information foundation for mission and ministry was taken. The SHARE (Systems, Hardware and Research for Evangelization) Network met at Point Loma College in San Diego, California, July 7-9 in a preliminary meeting "to explore the challenges of resources, methods, tools and mutual service for the expansion of God's kingdom." This research forum collected North American and international researchers from Christian organizations, educational institutions and mission agencies for two days of workshops, discussion and demonstrations. The sessions focused on the practical use of information for the proclamation of the gospel.

SHARE came into being a year ago, after well over a decade of reflection and preparation. The concept emerged with the proposal of MARC Databank I and II in the early seventies, but the pieces began to fall together in April 1981. At Arrowhead Springs, researchers from Wycliffe, Campus Crusade for Christ, Gospel Recordings, MARC and other organizations convened the SHARE Network. As the news of this cooperative enterprise filtered through the Christian community, the small mailing list grew and requests for further information increased.

In March of this year the Ad Hoc Group for Unreached Peoples of LCWE expressed a need for expanded efforts to reach the unreached. Wade Coggins of EFMA and Ed Dayton of World Vision took the initiative on that occasion to encourage the Christian research community. Since SHARE used the Lausanne Covenant as a framework for affiliation, the SHARE Network presented a logical focal point for stepping up the pace of mission.

To plunge headlong into the abstract world of methods and machinery and subsequently drift far from the foundations of our individual ministries could be a strong temptation. Some have excitedly embraced the world of technology before developing a solid foundation of biblical and practical understanding of God's desires for their role in the task. Others have arrogantly spiritualized their own approaches and represent the curious Western ambivalence toward mixing systematic solutions with the high calling of Christ. Dr. David Barrett, editor of the *World Christian Encyclopedia*, provided this insight in the SHARE field of operations:

In the utterances and publications of several . . . (Christian) organizations, I have long noticed a discrepancy: on the one hand, departments of research have been set up, with sizeable personnel, hardware and budgets; but on the other hand, excessively spiritualized statements are often made by others in the organization (and by the research departments themselves) downplaying the value of computers, methodology and research. One notes a certain defensiveness . . . .

We are discovering how truly different are our cultural, educational, organizational and ecclesiastical approaches to an understanding of research. How quickly we categorize an individual or agency, and how rapidly we dismiss the efforts of others either because they have tried something new or because they reject something new we are trying! Few anymore would ignore the usefulness of good information to support the task of world evangelization. Good stewardship requires that we do our homework well and then use all the tools available.

MILLER CHAPEL

SERVICE OF HOLY COMMUNION

10:00 A.M. FRIDAY

MARCH 29, 1985

ORGAN VOLUNTARY

Adagio Sonata One

Felix Mendelssohn

CALL TO WORSHIP

HYMN 15\* HB

"Sing Praise to God Who Reigns Above"

Mit Freuden Zart

PRAYER OF CONFESSION *(The people uniting)*

Holy and merciful God, we confess in your presence the sinfulness of our nature, and our shortcomings and offenses against you. You alone know how often we have sinned, in wandering from your ways, in wasting your gifts, in forgetting your love. Have mercy on us, O Lord, for we are ashamed and sorry for all we have done to displease you. Forgive our sins, and help us to live in your light, and walk in your ways, for the sake of Jesus Christ our Savior. Amen.

DECLARATION OF PARDON

*This is the good news of the gospel: that if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. By His grace, then, we are forgiven.*

THE SCRIPTURE LESSONS

OLD TESTAMENT

Isaiah 53:4-8<sup>5</sup>

NEW TESTAMENT

I Corinthians 11:23-24<sup>17</sup>

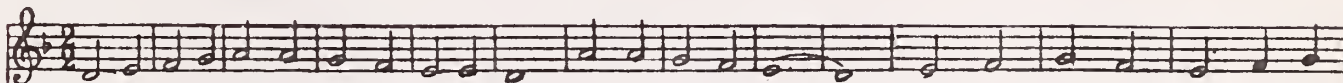
HOMILY

INVITATION TO THE LORD'S TABLE

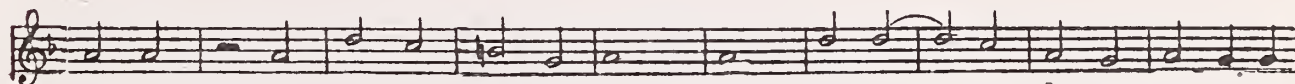
PRAYER OF THANKSGIVING

Minister The Lord be with you.  
People AND ALSO WITH YOU.  
Minister Lift up your hearts.  
People WE LIFT THEM TO THE LORD.  
Minister Let us give thanks to the Lord our God.  
People IT IS RIGHT TO GIVE GOD THANKS AND PRAISE.

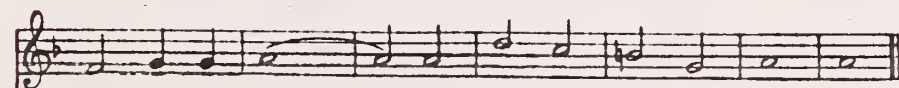
Minister ...Therefore, in joy,...we join in praise:



Ho - ly, ho - ly, ho - ly Lord, God of power and might, heaven and earth are full of your



glo - ry. Ho - san - na in the high - est. Bless - ed is he who comes in the



name of the Lord. Ho - san - na in the high - est.

Minister ...Believing Christ's promise of eternal life, we live in him and declare:



Christ has died, Christ is ri---sen, Christ will come a-----gain.

Minister ...where, with Christ your only Son, and with the Holy Spirit, all glory is yours, now and forevermore. And now, as Christ has taught us, we pray together:

THE LORD'S PRAYER "Our Father who art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, the Power, and the glory."
COMMUNION OF THE PEOPLE (All coming forward by the center aisle and returning by the side aisle. The chalices near the side aisles contain grape juice; those near the center aisle contain wine.) The Lord Jesus, on the night he was betrayed, took bread

POST COMMUNION PRAYER (The people uniting)

O God, you have loved us so greatly, long sought us, and mercifully redeemed us. Give us grace that in everything we may yield ourselves, our wills, and our works, a continual thank-offering to you; through Jesus Christ our Lord. Amen.

BENEDICTION Go in peace and go in Power, and the grace of our Lord, the love of God and the fellowship of the Holy Spirit be with you all.

ORGAN VOLUNTARY O Blessed Jesus Johannes Brahms

Samuel H. Moffett, Professor of Ecumenics and Mission Homilist and Celebrant

David A. Weadon Director of Music and Organist

"Holy, Holy, Holy" text and tune copied from The Worshipbook © Westminster Press, 1070. Copied for convenience.

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